RIG VEDA

(Volume XII)

ऋग्वेद

द्वादशो भागः

RIG VEDA

Volume XII

[Book X, Hymns 87–191]

द्वादशो भागः

[दशमं मण्डलम्, सूक्तानि 87–191]

Translated by

Swami Satya Prakash Saraswati

and

Satyakam Vidyalankar

DAV Publication Division

Delhi-110034

Contents

Epilogue

by

Swami Satya Prakash Saraswati

In 1967, I retired from the University Professorial Chair, and for a few years I continued in my University of Allahabad as a research professor. In 1971, I entered into the holy discipline of *Sannyāsa.* As a devotee of Maharshi Dayananda Saraswati, I was deeply interested in the study of the Vedas, the Upanishads and the Upangas. In the early months of 1974, my friend, an eminent figure, Shri Prakash Vir Shastry, whom I had known for the past several years, sounded me if I could help the Veda Pratishthana, New Delhi, (of which another friend of mine. Dr. Govardhan Lal Datta was the Chairman) in editing and translating the four Vedic Samhitas, the Rik, the Yajur, the Sama and the Atharva, and he promised that he would arrange with a number of Sanskrit scholars to help me in the project. I assured Shri Prakash Vir (a unique and distinguished Parliamentarian, and a person richly endowed with human qualities) that I would be able to undertake the task, if I could be assured of a decent and neat printing.

In the meanwhile, we had to face all types of difficulties. We decided among ourselves to work on the Rig Veda first which, if completed, would mean half of the entire Job finished (since out of the total mantras 20,416, the Rig Veda alone has 10,589 mantras). I am thankful to my colleague, Pandit Satyakama Vidyalankar, a scholar, writer and an editor of repute; he worked with me incessantly for about ten years on the Rig Veda. For days together, we sat at different centres — New Delhi, Bombay, Khapoli,

Hyderabad, Hardwar, Chandigarh, Kanpur, Allahabad and Meerut, thankfully enjoyed the hospitality of our numerous hosts and patiently discussed each and every verse. On the Rig Veda, the commentaries of Skandasvami, Udgitha, Venkata Madhava and Sayana are available. Swami Dayananda (1824-83) gave us a new insight into the meanings of the Vedas, but his life was cut short, and as such, his translation on the Rig Veda could proceed up to Book VII, Hymn 61, verse 2 only.

Our task was much more difficult than of Griffith and of Wilson. Wilson completed his translation near about 1857-58. W.F. Webster who revised and edited Wilson's translation before print writes in his Preface (1868) thus: "The distinguishing feature of Prof. Wilson's translation, whether for good, or for evil, is its *adherence to Sayana,* and this, so far from modifying, I have, if anything, intensified." He further says: "Professor Wilson has, it seems to me, translated Sayana's paraphrase, rather than the original text, and has often used a stilted or a prosaic word instead of the homely, quaint or a poetic word, which the original suggests."

Both Venkata Madhava and Sayana represented post-Mahabharata traditions of scholarship, when the Vedic texts were taken out of their real contexts, and were forced upon to be utilized for ritual-ridden traditions. By this time, they had ceased to inspire and arouse the static lifeless society of India. Both Dayananda and Aurobindo could see deeper meanings into the lines of the Vedic mantras. Long long ago, much before the currency of traditional rituals, they inspired the Aryan society to develop its culture, its philosophy and its sciences; it inspired the Risis of the Upanishads in the spiritual parameter as well.

The Vedas have come down to us in a language, which was original, most natural, and which had to be interpreted on the etymological principles outlined by Yaska, and which have been further elaborated by Dayananda and Aurobindo. In this context, Aurobindo says: "It was the curiosity of a foreign culture that broke after many centuries the seal of final authoritativeness which Sayana had fixed "on the ritualistic interpretation of the Veda." While even Western scholars were feeling shy of breaking this seal of ritualistic

interpretation (in fact, they further tightened it up), it goes to the credit of Dayananda in freeing the Vedic mantras from the ritualistic viniyoga. These Vedas, in our earliest human history, inspired mankind with dynamism in all walks of life—they inspired a farmer, a labourer, a soldier, a businessman and a householder in his daily routine life, and on the other hand inspired a mystic, a sage, a devotee, a seer in spiritual parameters and as such, they encouraged the Arya of our ancient times to evolve a theistic benevolent dynamic society based on morality and high values of life.

And, therefore, I say, our task was much more difficult than of Griffith, Max Muller, Wilson and others who translated the Vedic hymns mainly on the basis of Sayana's interpretations. Vedas do not constitute a text for anthropolgical, archaelogical or mythological (history and culture) studies. Aurobindo has very ably discussed all these themes in his *The Secret of the Veda.* Dayananda has clearly worked on these lines when he wrote his inspiring unique book *The Rigveddādi-Bhashya-Bhumika.* He has shown lacuna in Sayana's interpretations. Nobody would deny Sayana's unique position as one of our greatest commentators on the Vedic Texts; he is our distinguished Acharya, but he followed the rotten traditions of his times. Dayananda had the insight of a Risi, and he very clearly said that the *viniyogas* are the impositions on the Vedic verses. Dayananda was the greatest living authority on the Vedic language, next to Yaska, Patanjali and Panini only, and he gave us a new vision, quite in line with the vision possessed by the Risis of the Upanishadic, the Vedanga and the Upanga periods.

Since Dayananda wrote his commentary on the Vedas, our Vedic scholars rightly popularized the *Nirukta* and the *Nighantu* of Yaska. Today in market, we have about half-a-dozen excellent commentāries on the *Nirukta* in Hindi and Sanskrit. Among the classical commentators on the *Nirukta* and the *Nighantu* are Skandasvamin, Devarājayajvan, and the most notable Durgā (13th-14th century). Among the recent ones are Svami Brahmamuni, Bhagavatdatta, Chandramani, Aryamuni and Rajarama. Dr. Lakshman Swarup has extensively worked on the Nirukta, and translated it into English also. In my critical notes, I have tried to accomodate the commentary of Yaska as much as I could; Yaska's

renderings of the Vedic verses would be a help to our critical scholars. On certain topics, I have given detailed notes as on the Vālakhilya Suktas, and on Soma Pavamana Suktas.

In the earliest stage, we tried to have our transliteration of the Vedic text in Roman script with our latest diacritical marks and the work was assigned to Dr. (Km) Usha Jyotishmati. But later on, since we could procure Theodor Aufrecht's excellent transliteration into the Roman script, we thought it more convenient to accept it for our purpose. Of course, the diacritical marks adopted these days are slightly different from those adopted by T. Aufrecht. Our printers also showed reluctancy in providing diacritical marks in their entire printing, and thus we had no other recourse left. For this, we offer regrets and apologize to our readers. In our critical notes also, we could not provide diacritical marks, but the deficiency has been well compensated by reproducing Sanskrit quotations in the Devanagari script. For Aufrecht's key to diacritical marks, see our Introductory Volume (Vol.1, p. 81). We hope to provide the diacritical marks in our volumes on the Yaj'uh and other Vedas.

We are obliged to our colleague Shri Udaivir Viraj for his labour on the complete index given at the end of the Volume XII. We are also reproducing the Devatā and Rishi indexes (in Devanagari script). We offer our profused apologies for numerous misprints and negligences which should not have been there in a project like this. We are thankful to Shri Jagannatha Vidyalankar who laboured hard while going through press-proofs in spite of his physical handicaps.

So far as printing and other details are concerned, we had the advantage of the matured experience of Shri Vishwa Nath of Messrs. Rajpal & Sons, who supervised the printing.

New Delhi
August 24, 1986

Prayerful Thanksgiving

by

Dr. L.M. Singhvi

I

With the publication of this, the last volume of the Rig Vèda Samhita, my colleagues in Veda Pratishthan and I have the satisfaction of seeing the completion of an important and substantial phase of the project of publishing an annotated English translation of the Vedas based on Indian and international perspectives and expositions. We began some eight years ago with a firm resolve in our hearts, with a sense of sublime purpose, and in sincere humility. We knew that the journey of a thousand miles must begin with one step and that even mighty rivers may have modest beginnings. Our resolve of more than eight years ago could at that time be described only as an act of faith. The fabric of our faith was woven with the warp of prayerful aspiration and woof of consecrated effort.

II

I take this opportunity to offer our prayerful thanksgiving on behalf of all my colleagues and on my own behalf. We rejoice in the completion of the most important phase of our project which was in the nature of a pilgrimage of the spirit, uplifting, ennobling and fulfilling. We celebrate not only our arrival, but also our joyous journey. Predictably and understandably, there were in this journey transient travails and triumphs, swift and slow phases, alternating

anxiety and enthusiasm, passing disappointments and a residual sense of abiding satisfaction. There was always an inspiring, introspective awareness of that perennial striving and prayer which found expression in the Rig Veda in which the very first Sukta invokes cosmic inspiration. We asked ourselves in all humility as the great seers of yore taught us: "How may the mind draw near you to please you, O foremost divine? What hymn of praise shall bring us greater blessings? Who were the illustrious ones who gained your favour through worship? How shall we pay you our reverent homage?" Trusting in that fundamental divine principle and its eternal immanence, we sought and found inspiration and guidance in the message of Vedas. In that perspective, our modest but meaningful project assumed the aspect of a Vedic yajna in the workaday world of the householder and in the manner and tradition of cosmic worship at the threshold of cosmic consciousness on the altar of creativity and realization. To go back to the Rigvedic imagery, the Vedic — hymns are like the weaving shuttles of cosmic threads, the great sages, seers and samhitakarakas weaving forth and weaving back, extending them and unbending them.

III

Sri Aurobindo described the chants of the Rig Veda as episodes of the lyrical epic of the soul in its immortal ascension. Rig Veda is truly the high aspiring song of humanity in which, to adapt the words of the great poet Kalidasa, meaning and expression are indivisibly integrated. Profoundly humane and compassionate, untrammelled and emancipated in its universality, deeply spiritual in its mystical depths, sincere and upright in its ethical rectitude, evocative and affirmative in the ardent enjoyment of life and its gifts, spontaneous in its sense of human togetherness, and cosmic in its reach and its world-view, the Vedic literature is undoubtedly mankind's most precious treasure. It is a treasure of the Experience of Reality and the Reality of Experience. We find in the Vedic experience the Nature of Harmony and discover the

Harmony of Nature.

In the world in which we live today, the Vedas have a uniquely harmonising relevance. The Vedic vision is neither archaic nor archival. The Vedic heritage proves that the primeval is not primitive and the old is not otiose. The Vedas enshrine an inherited remembrance of the primordial revelations, the inner experience of the sages and seers. Indeed each Vedic hymn is a landmark in the spiritual odyssey of Man, celebrating at every step humanity's ceaseless quest for the True, the Good and the Beautiful. The Vedic hymns exude the glowing awareness of pure consciousness and the elevating effulgence of bliss. The reason for the ageless veneration for the Vedas is not mere scriptural authority or some sacerdotal sanctity or an awe for the esoteric. We venerate the Vedas not merely because the Vedas are the oldest books known to man; nor because we collect and are connoisseurs of the "relics of former ages." There are profounder, more transcendental reasons. We venerate the Vedas above all because they enshrine the eternal verity of cosmic harmony and the enduring quality of universal humanity, because the Vedas give us a vision beyond Time and beyond artificial, man-made barriers and frontiers, because the Vedas convoke and unite all the elements of terrestrial and transcendental life and proclaim the reign of peace, rule of Rita and charter of justice. That is why the message of the Vedas remains a living legacy for our age and time. The indestructible spoken word of Vedic seers "stands untouched by time or the elements" and has continued to travel through countless centuries "like a great wave through the living substance of mind."

IV

We embarked on this simple venture of publishing an English translation of Vedas because we felt that we owed it to ourselves and to the world to imbibe and share the Vedic vision more widely and because the many nineteenth century western translations, some of them extensive and others fragmentary, notable and pioneering

in their own ways, were far from being quite satisfactory. We cannot be oblivious of the fact that in the nineteenth century, western Vedic scholarship, though original and erudite, was still insufficiently aided by deeper and more sensitive exposition of the Vedas and that the western discovery of the Vedic lore and literature came in an age when unrepentant colonialism and self-opinionated missionary activity were in the ascendant. The traditional indigenous repositories of the Vedic heritage in its Indian homeland were in a state of intellectual decline and social disarray. The Vedic vision was somewhat eclipsed by an ethnic amnesia and isolation of centuries. There was an overpowering sense of the devastation of our identity and dignity and a denuding loss of self-respect and self-confidence. In that state of decay and disillusionment and of penury and paralysis of critical Indian scholarship, Swami Dayanand Saraswati's interpretation of the Vedas came as a breath of fresh air, creating a new ambiance for understanding, a new striving of resurgence and a new equation of independence. Swami Dayananda naturally saw the Vedas as an Indian, steeped in that tradition, as a living and universal scripture of mankind containing "a plenary revelation of religious, ethical and scientific truth." Shri Aurobindo's poetic, philosophical, psychological, mystical and spiritual approach to Vedas represents the flowering of that renaissance. Western translators and commentators whose contribution to Vedic learning is, in a historical sense, monumental and memorable, however, lacked that temperamental empathy to enable them to identify themselves with Vedic culture which enabled Swami Dayanand and Shri Aurobindo to give an integrated interpretation of the social ethos, religious spirit and spiritual values of the Vedas. As Shri Aurobindo put it:

"It was the curiosity of a foreign culture that broke after many centuries the seal of final authoritativeness which Sayana had fixed on the ritualistic interpretation of the Veda. The Ancient scripture was delivered over to a scholarship laborious, bold in speculation, ingenious in its flights of fancy, conscientious according to its own

lights, but ill-fitted to understand the method of the old mystic poets; for it was void of any sympathy with that ancient temperament, unprovided with any clue in its own intellectual or spiritual environment to the ideas hidden in the Vedic figures and parables. The result has been of a double character, on the one side the beginning of a more minute, thorough, careful as well as a freer handling of the problems of Vedic interpretation, on the other hand, a final exaggeration of its apparent material sense and the complete obscuration of its true and inner secret."

V

Not surprisingly, Wilson, who followed Sayana closely, found most of the verses of the Vedas "singularly prosaic." Cowell found the poetry of Rig Veda" singularly deficient in that simplicity and natural pathos or sublimity which we naturally look for in the songs of an early period of civilization." Another notable translator and commentator, Griffith, pointed out the "intolerable monotony of the great number of the hymns." Griffith regarded the study of Sanskrit as central to the science of comparative philology and the study of Veda as indispensable for the comparative history of religions of the world," but that homage was more philological and historical than holistic. Roth, in St. Petersburg Lexicon, preferred the philological path to the translation and interpretation of Vedas. Even Max Muller, whose admiration and appreciation for the Vedic heritage was no doubt genuine and many-splendoured, was also somewhat apologetic. He was constrained not only by his own objective and legitimate critical scholarship but also by what I discern to be a trace of a compulsive concession to the overriding derrominational claims of Christianity, an encounter with which would make us uneasy. Among his contemporaries, Max Muller was one of the most respectful and sympathetic in his approach to Indian thought and traditions but in some of his writings he too refers to Christianity as "that faith which we hold to be the only true one." I may be forgiven if I confess to a sense of dismay

in what that observation of that scholar extrordinary unravels and implies. Nor was that observation a solitary flourish or a casual lapse of thought or expression. For instance, he advocated the elaboration of the science of Religion by a comparison of Christianity and other religions so as to help towards confirming that Christianity was better and superior. Apparently, with contemporary European Christians in mind, and perhaps to enthuse them, Max Muller added (and I quote verbatim):

"But this is not the only advantage of a comparative study of religions. The Science of Religion will for the first time assign to Christianity its right place among the religions of the world; it will show for the first time fully what was meant by the fulness of time; it will restore to the whole history of the world, in its unconscious progress towards Christanity, its true and sacred character."

VI

In another passage Max Muller argued persuasively how a comparative study of the religions of mankind would be of the greatest assistance to the missionary and footnoted the statement of a native Indian convert to Christianity who said: "Now I am not going to India to injure their feelings by saying your scripture is all nonsense, is good for nothing; anything outside the old and New Testament is a humbug. No, I tell you I will appeal to the Hindu philosophers, and moralists, and poets, at the same time bringing to them my light, and reasoning with them in the spirit of Christ." In a letter Max Muller is believed to have written to his wife in 1868, he wrote...." yet this edition of mine and the translation of the Vedas will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. It is the root of their religion, and to show them what the root is, is, I feel sure, the only way of uprooting all that has been sprung from it during the last three thousand years." In the context, I find the attitudinal stance of Max Muller's intimate

epistolary expression baffling, and his "chips from a German workshop" somewhat wanting in that standard of objectivity and empathy which we have been accustomed to associate with him and some of the leading nineteenth century western scholars of ancient oriental heritage.

All this is neither to question the undoubted contribution of Christian religion to world culture, nor to raise a polemical debate about missionary precepts and practices, nor to detract from the epoch-making scholarly work of Max Muller and other Western scholars in the field of Vedic studies. We need, however, to put ourselves on guard against denominational or colonial imposition in any guise. We must endeavour in all humility to achieve a more complete and comprehensive understanding of the Vedic traditions, culture and literature in a holistic perspective.

VII

There are no doubt many unanswered questions in Vedic scholarship. What we know in our limited understanding of the Vedas is perhaps no more than a fraction of the totality of the Vedic universe , of ideas, values, institutions, culture and language. We do know, however, that the subtle and sophisticated philosophical efflorescence of Upanishads and Buddhist and Jain philosophies was intimately intertwined with the Vedic roots. As Shri Aurobindo put it:

"Such profound and ultimate thoughts, such systems of subtle and elaborate psychology as are found in the substance of the Upanishads, do not spring out of a previous void. The human mind in its progress marches from knowledge to knowledge, or it renews and enlarges previous knowledge that has been obscured and overlaid, or it seizes on old imperfect clues and is led by them to new discoveries. The thought of the Upanishads supposes great origins anterior to itself....... ."

There is eloquent awareness and acknowledgement of that Vedic "anterior" throughout the history of Indian thought but its

radiant richness was lost on those who either saw the Vedas only as pristine pastoral poetry or as a sourcebook of ritual incantation of elemental gods. Interestingly, Max Muller came to the conclusion that "the authors of the Brahmanas were blinded by theology, the authors of the still later Niruktas were deceived by etymological fictions, and both conspired to mislead by their authority later and more sensible commentators such as Sayana". Adding that Sayana's scholastic notions did not allow him to accept "the free interpretation which comparative study of these venerable documents forces upon the unprejudiced scholar", Max Muller said meaningfully: "We must therefore discover ourselves the real vestiges of these ancient poets". And that is truly the task to which we should address ourselves in the best traditions or the Vedic heritage, always remembering that to commune with the Vedas is to share in a cosmic vision and a universal faith, that what we do know of the Vedas at present may only be a small part of what we may yet discover, and that we are nowhere near the end of the road.

VIII

To revered Swamiji, and the intrepid team of translators including Pandit Satyakam Vidyalankar and Shri Udaivir Viraj Vidyalankar, who have assisted Swamiji, we owe the quality and the steady progress of this work. To my colleagues, Shri Shiv Kumar Shastri, Professor Ved Vyasji, Shri Vishwa Nathji, Shri Naunitlal advocate, Shri Subhash Vidyalankar, I convey my cordial thanks for their unfailing support in our labour of love. There are many other friends and workers of the project who have quietly and unobtrusively extended a helping hand and to whom I owe a word of appreciation. On this occasion my thoughts go to the late Dr. G.L. Datta and the late Dr. Suraj Bhan who were associated with the project closely. An affectionate homage is due in particular to the everlasting memory of my dearest friend, the late Shri Prakash Vir Shastri who was the principal architect and prime mover of this project.

I close my prayerful thanksgiving on this happy occasion by invoking the luminous vastness of Truth in the form of Saraswati, the goddess of learning and inspiration, who awakens our consciousness, enlightens our understanding of the universe, and showers her bountiful blessings on noble pursuits.

"Kamlalaya"
B-8, South Extension-II,
New Delhi-110049.
Pitrismriti, June 21, 1986.

L.M. SINGHVI

ṚGVEDA SAMHITA

ऋग्वेद संहिता

ऋग्वेद संहिता

दशमं मण्डलम्

(८७) सप्ताशीतितमं सूक्तम्

(१-२५) पञ्चविंशत्यृचस्यास्य सूक्तस्य भारद्वाजः पायुर्ऋषिः । रक्षोहाग्निर्देवता । (१-२१) प्रथमाद्येकविंशत्यृचां त्रिष्टुप्, (२२-२५) द्वाविंश्यादिचतसृणाञ्चानुष्टुप् छन्दसी ॥

॥५॥

रक्षोहणं वाजिनमा जिघर्मि मित्रं प्रथिष्ठमुप यामि शर्म ।
शिशानो अग्निः क्रतुभिः समिद्धः स नो दिवा स रिषः पातु नक्तम् ॥१॥
अयोदंष्ट्रो अर्चिषा यातुधानानुप स्पृश जातवेदः समिद्धः ।
आ जिह्वया मूरदेवान्रभस्व क्रव्यादो वृक्त्व्यपि धत्स्वासन् ॥२॥
उभोभयाविन्नुप धेहि दंष्ट्रा हिंस्रः शिशानोऽवरं परं च ।
उतान्तरिक्षे परि याहि राजञ्जम्भैः सं धेह्यभि यातुधानान् ॥३॥

87.

Rakshohaṇam vājinamājigharmi mitram prathishṭhamupa yāṃi ṣarma | ṣiṣāno agniḥ kratubhiḥ samiddhaḥ sa no divā sa rishaḥ pātu naktam ||1|| ayodaṁshṭro arcishā yātudhānānupa spṛiṣa jātavedaḥ samiddhaḥ | ā jihvayā mūradevānrabhasva kravyādo vṛikt-vyapi dhatsvāsan ||2|| ubhobhayā vinnupa dhehi daṁshṭra hiṃsraḥ ṣiṣāno'varam param ca | utāntarikshe pari yāhi rā-jañjambhaiḥ sam dhehyabhi yatudhānān ||3||

ṚGVEDA SAMHITĀ

BOOK TEN

87

I offer clarified butter to the powerful fire-divine, the destroyer of the wicked. I approach the friendly (fire-divine) for obtaining comfort. Enkindled, sharpened (and thus aroused) by our pious devotees, may the fire divine guard us from evils, by day and by night. 1

O all-knowing, the one with the teeth, as if, of iron, consume with your kindled flame, the malignant germs of diseases; destroy the destructive elements with your tongue; cut up the eaters of flesh and put them within your mouth. 2

The fire-divine is the destroyer of the wicked; it has two rows of teeth. May it sharpen them both, apply them to the wicked elements; and thereby, preserve both the upper and the lower worlds. May you, the radiant fire-divine, march against the wicked in the firmament, and seize the malignant germs of disease with your jaws. 3

यज्ञैरिषूः संनममानो अग्ने वाचा शल्याँ अशनिभिर्दिहानः ।
ताभिर्विध्य हृदये यातुधानान्प्रतीचो बाहून्प्रति भङ्ग्ध्येषाम् ॥४॥
अग्ने त्वचं यातुधानस्य भिन्धि हिंस्राशनिर्हरसा हन्त्वेनम् ।
प्र पर्वाणि जातवेदः शृणीहि क्रव्यात्क्रविष्णुर्वि चिनोतु वृक्णम् ॥५॥

yajñairishūḥ samnamamāno agne vācā ṣalyāṃ aṣanibhirdihānaḥ | tābhir vidhya hṛidaye yātudhānān pratīco bāhūnprati bhañ dhyeshām ||4|| agne tvacaṃ yātudhānasya bhindhi hiṃsrāṣanir harasā hantvenaṃ | pra parvāṇi jātavedaḥ ṣriṇīhi kravyāt kravishṇur vi cinotu vṛikṇam ||5||

यत्रेदानीं पश्यसि जातवेदस्तिष्ठन्तमग्न उत वा चरन्तम् ।
यद्वान्तरिक्षे पथिभिः पतन्तं तमस्ता विध्य शर्वा शिशानः ॥६॥
उतालब्धं स्पृणुहि जातवेद आलेभानादृष्टिभिर्यातुधानात् ।
अग्ने पूर्वो नि जहि शोशुचान आमादः क्ष्विङ्कास्तमदन्त्वेनीः ॥७॥
इह प्र ब्रूहि यतमः सो अग्ने यो यातुधानो य इदं कृणोति ।
तमा रभस्व समिधा यविष्ठ नृचक्षसश्चक्षुषे रन्धयैनम् ॥८॥
तीक्ष्णेनाग्ने चक्षुषा रक्ष यज्ञं प्राञ्चं वसुभ्यः प्र णय प्रचेतः ।
हिंस्रं रक्षांस्यभि शोशुचानं मा त्वा दभन्यातुधाना नृचक्षः ॥९॥
नृचक्षा रक्षः परि पश्य विक्षु तस्य त्रीणि प्रति शृणीह्यग्रा ।
तस्याग्ने पृष्टीर्हरसा शृणीहि त्रेधा मूलं यातुधानस्य वृश्च ॥१०॥

yatredānīṃ paṣyasi jātavedas tishṭhanta magna uta vā carantam | yadvāntarikshe pathibhiḥ patantaṃ tamastā vidhya ṣarvā ṣiṣānaḥ ||6|| utālabdhaṃ spṛiṇuhi jātaveda ālebhānā dṛishṭibhir yātudhānāt | agne pūrvo ni jahi ṣoṣucāna āmādaḥ kshviṅkās tamadantvenīḥ ||7|| iha pra brūhi yatamaḥ so agne yo yātudhāno ya idaṃ kṛiṇoti | tamā rabhasva samidhā yavishṭha nṛicakshasaṣ cakshushe randhayainaṃ ||8|| tīkshṇenāgne cakshushā raksha yajñaṃ prāñcaṃ vasubhyaḥ pra ṇaya pracetaḥ | hiṃsraṃ rakshāṃsyabhi ṣoṣucānaṃ mā tvā dabhanyātudhānā nṛicakshaḥ ||9|| nṛicakshā rakshaḥ pari paṣya vikshu tasya trīṇi prati ṣriṇīhyagrā | tasyāgne pṛishṭīrharasā ṣriṇīhi tredhā mūlaṃ yātudhānasya vṛiṣca ||10||

O fire-divine, may you, bending your arrows by means of our offerings at the sacrifices and by our praises, and sharpening the javelins with your splendour, pierce with them the hearts of the malignant elements and break their arms when raised against you. 4

O fire-divine, knower of all, may you cut through the skin of the malignant elements; let your thunder-bolt consume them with its flames; may you sever their joints. May the flesh-desiring, flesh-eater devour their mutilated body. 5

O all-knowing fire-divine, wherever and whenever, whether standing or moving, or traversing along the paths in midregion, you behold a malignant and wicked, may you, like an archer, sharpen your weapon and transfix him with your shaft. 6

And defend me, O all-knowing, with your darts when I am seized. Defend me from malignant germs of disease, who so often seize me. May you, O fire-divine, blazing fiercely, slay the wicked elements. May the swift-flying vultures, the flesh-eaters, devour the wicked element. 7

O fire-divine, youngest of Nature's bounties, may you at this place of worship, tell me which that malignant element is that seizes me. Catch hold of him and destroy him with your kindled flame; O beholder of men, consume him with your brilliance. 8

Protect this place of worship, O sage, with your keen insight; lead it forward to the acquisition of riches; let not the evil spirit, O beholder of men, O destroyer of wicked, harm you while you blaze fiercely. 9

O beholder of men, take due cognition of the wicked element in the surroundings; cut off his three heads; demolish with your flames his flanks; cut off his triple foot. 10

१७। त्रिर्यातुधानः प्रसितिं त एत्वृतं यो अग्ने अनृतेन हन्ति ।
तमर्चिषा स्फूर्जयञ्जातवेदः समक्षमेनं गृणते नि वृङ्धि ॥११॥
तदग्ने चक्षुः प्रति धेहि रेभे शफारुजं येन पश्यसि यातुधानम् ।
अथर्ववज्ज्योतिषा दैव्येन सत्यं धूर्वन्तमचितं न्योष ॥१२॥
यदग्ने अद्य मिथुना शपातो यद्वाचस्तृष्टं जनयन्त रेभाः ।
मन्योर्मनसः शरव्या३ जायते या तया विध्य हृदये यातुधानान् ॥१३॥
परा शृणीहि तपसा यातुधानान्पराग्ने रक्षो हरसा शृणीहि ।
परार्चिषा मूरदेवाञ्छृणीहि परासुतृपो अभि शोशुचानः ॥१४॥
पराद्य देवा वृजिनं शृणन्तु प्रत्यगेनं शपथा यन्तु तृष्टाः ।
वाचास्तेनं शरव ऋच्छन्तु मर्मन्विश्वस्यैतु प्रसितिं यातुधानः ॥१५॥

trir yātudhānaḥ prasitiṃ ta etvṛitaṃ yo agne anṛitena hanti | tamarcishā sphūrjayañjātavedaḥ samakshamenaṃ gṛiṇate ni vṛindhi ||11|| tadagne cakshuḥ prati dhehi rebhe ṣaphārujaṃ yena paṣyasi yātudhānam | atharvavajjyotishā daivyena satyaṃ dhūrvantamacitaṃ nyosha ||12||yadagne adya mithunā ṣapāto yadvācas tṛishṭaṃ janayanta rebhāḥ | manyormanasaḥ ṣaravyā jāyate yā tayā vidhya hṛidaye yātudhānān ||13|| parā ṣṛṇīhi tapasā yātudhānān parāgne raksho harasā ṣriṇīhi | parārcishā mūradevān chṛiṇīhi parāsutṛipo abhi ṣoṣucānaḥ ||14|| parādya devā vṛijinaṃ ṣriṇantu pratyagenam ṣapathā yantu tṛishṭaḥ | vācāstenam ṣarava ṛicchantu marman viṣvasyaitu prasitiṃ yātudhānaḥ ||15||

१८। यः पौरुषेयेण क्रविषा समङ्क्ते यो अश्व्येन पशुना यातुधानः ।
यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च ॥१६॥
संवत्सरीणं पय उस्रियायास्तस्य माशीद्यातुधानो नृचक्षः ।
पीयूषमग्ने यतमस्तितृप्सात्तं प्रत्यञ्चमर्चिषा विध्य मर्मन् ॥१७॥

yáḥ paúrusheyeṇa kravíshā samaṅkté yó áṣveyena paśúnā yātudhánaḥ | yó aghnyáyā bhárati kshīrám agne téshāṃ śīrsháṇi hárasápi vṛiṣca || 16 || saṃvatsaríṇaṃ páya usríyāyās tásya máṣīd yātudháno nṛicakshaḥ | pīyúsham agne yatamás títṛipsāt tám pratyáñcam arcíshā vidhya mármman || 17 ||

O all-knowing fire-divine, let the evil spirit, who defeats your truth (health) with falsehood (i.e. poison), come thrice into the confinement of your flames; you crush him with your might, and cast him down in presence of your worshipper. 11

O fire-divine, may you cast upon the two roaring demons (the wicked biting creatures, worms or insects) that eye, wherewith you behold that evil creature who strikes you with hoofs or nails. May you, like the physician with celestial radiance burn down the fool, who assails truth (or peace) with falsehood (wickedness). 12

May you, O fire-divine, pierce the heart of the wicked with your arrow, as to give that pain which is experienced by a married couple, when in discord, start quarelling and cursing each other, or when the praisers (or singers) in annoyance address to each other while in a wrathful mood. 13

Destroy the evil-spirited creatures with your scorching fire; exterminate the wicked, O fire-divine, with your heat; destroy with your blazing flame those who believe in vain gods, and fiercely blazing destroy the insatiable (monsters). 14

Let all the divine forces (or your heat radiations) today destroy the wicked worms and germs; may our bitter feelings blast him; may the arrows hit the person of undependable words in his vital part; may the evil-doer be caught into the trap of the all-pervading fire-divine. 15

O fire-divine, may you tear off the heads of the evil-spirited cannibal who lives on the flesh of men and who satisfies himself with the flesh of horses and cattle and who steals for himself the milk of milch-cow. 16

O fire-divine, the beholder of men, let not the devil, the wicked, consume the milk of the cow, which she gives all the year round. Whosoever usurps this embrosia to satiate himself, may you, O fire-divine, pierce his vital parts with your flames. 17

विषं गवीं यातुधानाः पिबन्त्वा वृश्च्यन्तामदितये दुरेवाः ।
परैनान्देवः सविता ददातु परा भागमोषधीनां जयन्ताम् ॥१८॥
सनादग्ने मृणसि यातुधानान्न त्वा रक्षांसि पृतनासु जिग्युः ।
अनु दह सहमूरान्क्रव्यादो मा ते हेत्या मुक्षत दैव्यायाः ॥१९॥
त्वं नो अग्ने अधरादुदक्तात्त्वं पश्चादुत रक्षा पुरस्तात् ।
प्रति ते ते अजरासस्तपिष्ठा अघशंसं शोशुचतो दहन्तु ॥२०॥

vishám gávām yatudhánāḥ pibantv á vriṣcyantām áditaye durévāḥ | páraināu deváḥ savitá dadātu párā bhāgám óshadhīnām jayantām || 18 || sānád agne mriṇasi yātudhánān ná tvā rákshāṅsi pṛitanāsu jigyuḥ | ánu daha sahámūrān kravyádo má te hetyá mukshata daívyāyāḥ || 19 || tvám no agne adharád údaktāt tvám paṣcád utá raksha purástāt | práti té te ajárāsas tápishṭhā agháṣaṅsam ṣóṣucato dahantu || 20 || 8 ||

॥९॥ पश्चात्पुरस्तादधरादुदक्तात्कविः काव्येन परि पाहि राजन् ।
सखे सखायमजरो जरिम्णेऽग्ने मर्तां अमर्त्यस्त्वं नः ॥२१॥
परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि ।
धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावताम् ॥२२॥
विषेण भङ्गुरावतः प्रति ष्म रक्षसो दह ।
अग्ने तिग्मेन शोचिषा तपुरग्राभिर्ऋष्टिभिः ॥२३॥

paṣcát purástād adharád údaktāt kavíḥ kávyena pári pāhi rājan | sákhe sákhāyam ajáro jarimṇé 'gne mártāñ ámartyas tvám naḥ || 21 || pári tvāgne púram vayám vípram sahasya dhīmahi | dhṛishádvarṇam divé-dive hantáram bhaṅgurávatām || 22 || vishéṇa bhaṅgurávataḥ práti shma rakshaso daha | ágne tigména ṣocíshā tápuragrābhir ṛishṭíbhiḥ || 23 ||

Let the fiends drink poison from the cattle; may you cast off the evil-doers, difficult to be brought into control, for the sake of mother eternity; may the divine creator give them over to destruction; may they be deprived of the food of herbs. 18

O fire-divine, from the days of yore, you have been destroying the evil-doers; these wicked ones have never overcome you in fight; burn the murderous flesh-eating creatures one by one; let none of them escape your divine weapons. 19

May you, O fire-divine, protect us from below, from above, from behind us and from the front. May your fervent heat, undecaying, scorching and glowing consume the perpetuator of wickedness. 20

O royal fire-divine, sagacious and wise, protect us by your wisdom on the west, on the east, on the south, and on the north; may you, O our undecaying friend, preserve us, your friends, for a long long period, to our old age; O immortal, protect us who are mortals. 21

O fire-divine, the strength born, the accomplisher (of sacred works), the sage, possessor of fearful form, the day-to-day destroyer of the treacherous beings, we accept you with full reliance. 22

O fire-divine, consume the treacherous crooked devils with your all-pervading sharp flame, with your flame-pointed darts. 23

प्रत्यग्ने मिथुना दह यातुधाना किमीदिना।
सं त्वा शिशामि जागृह्यदब्धं विप्र मन्मभिः॥२४॥
प्रत्यग्ने हरसा हरः शृणीहि विश्वतः प्रति।
यातुधानस्य रक्षसो बलं वि रुज वीर्यम्॥२५॥

práty agne mithuná daha yatudhánā kimīdínā | sám tvā śiśāmi jāgrihy ádabdham vipra mánmabhih ‖ 24 ‖ práty agne hárasā hárah śriṇīhí viśvátaḥ práti | yatudhánasya raksháso bálam ví ruja vīryàm ‖ 25 ‖ २ ‖

(८८) अष्टाशीतितमं सूक्तम्
(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्याङ्गिरसो वामदेव्यो वा मूर्धन्वानृषिः।
सूर्यो वैश्वानरोऽग्निश्च देवते। त्रिष्टुप् छन्दः॥

॥१०॥ हविष्पान्तमजरं स्वर्विदि दिविस्पृश्याहुतं जुष्टमग्नौ।
तस्य भर्मणे भुवनाय देवा धर्मणे कं स्वधया पप्रथन्त॥१॥
गीर्णं भुवनं तमसापगूळ्हमाविः स्वरभवज्जाते अग्नौ।
तस्य देवाः पृथिवी द्यौरुतापोऽरणयन्नोषधीः सख्ये अस्य॥२॥
देवेभिर्न्विषितो यज्ञियेभिरग्निं स्तोषाण्यजरं बृहन्तम्।
यो भानुना पृथिवीं द्यामुतेमामाततान रोदसी अन्तरिक्षम्॥३॥
यो होतासीत्प्रथमो देवजुष्टो यं समाञ्जन्नाज्येना वृणानाः।
स पतत्रीत्वरं स्था जगद्यच्छ्वात्रमग्निरकृणोज्जातवेदाः॥४॥

88

Havish pántam ajáram svarvídi divispríśy áhutam júshṭam agnaú | tásya bhármaṇe bhúvanāya devá dhármaṇe kám svadháyā paprathanta ‖ 1 ‖ gīrṇám bhúvanam támasápagūḷham āvíḥ svàr abhavaj jāté agnaú | tásya deváḥ prithiví dyaúr utápó 'raṇayann óshadhīḥ sakhyé asya ‖ 2 ‖ devébhir nv ishitó yajñíyebhir agním stoshāṇy ajáram brihántam | yó bhānúnā prithivím dyám utémám ātatána ródasī antáriksham ‖ 3 ‖ yó hótásīt prathamó devájushṭo yám samáñjann ájyenā vriṇānáḥ | sá patatrítvarám sthá jágad yác chvātrám agním akriṇoj jātávedāḥ ‖ 4

O fire-divine, may you consume these pairs of germs (*yatudhanas*) and worms (*kimidins*). I incite you, O sage, the invincible, with my praises; please wake up. 24

Shoot forth, O fire-divine, with your flame, to demolish the impetuous strength of the devil; break the vigour of the wicked. 25

88

The herbal libation, undecaying and agreeable to Nature's bounties, is offered to the fire-divine, which knows the sun and touches or extends high to the distant sky. For its maintenance, existence and support, people of enlightenment feed the fire-divine, the giver of happiness, with food. 1

The whole world (at its initial stages), as if swallowed up and hidden in darkness, comes in visibility only after when fire-divine, the cosmic fire, is born. The divine powers, broad earth and heaven, the waters and the plants rejoice in his friendship and association. 2

Inspired by adorable divines, I praise the mighty fire-divine, free from ageing and decay, who by his radiance has spread forth the earth and this heaven, a pair of these two worlds, and the inter-space. 3

He, the fire-divine, is propitiated by Nature's bounties; he has been the first recipient of oblations. His worshippers anoint him with clarified butter. To, the winged-one, the "omniscient fire", who has all created beings as his property, we owe the quick creation of all that is full of activity, which is stationary, and which suffers change. 4

यज्जातवेदो भुवनस्य मूर्धन्नतिष्ठो अग्ने सह रोचनेन ।
तं त्वाहेम मतिभिर्गीर्भिरुक्थैः स यज्ञियो अभवो रोदसिप्राः ॥५॥

yáj jatavedo bhúvanasya murdhánn átishtho agne sahá rocanéna | táṃ tvahema matibhir gırbhír ukthaíḥ sá yajñíyo abhavo rodasipráḥ | 5 ||

॥१॥

मूर्धा भुवो भवति नक्तमग्निस्ततः सूर्यो जायते प्रातरुद्यन् ।
मायामू तु यज्ञियानामेतामपो यत्तूर्णिश्चरति प्रजानन् ॥६॥
दृशेन्यो यो महिना समिद्धोऽरोचत दिवियोनिर्विभावा ।
तस्मिन्नग्नौ सूक्तवाकेन देवा हविर्विश्व आजुहवुस्तनूपाः ॥७॥
सूक्तवाकं प्रथममादिदग्निमादिद्धविरजनयन्त देवाः ।
स एषां यज्ञो अभवत्तनूपास्तं द्यौर्वेद तं पृथिवी तमापः ॥८॥
यं देवासोऽजनयन्ताग्निं यस्मिन्नाजुहवुर्भुवनानि विश्वा ।
सो अर्चिषा पृथिवीं द्यामुतेमामृजूयमानो अतपन्महित्वा ॥९॥
स्तोमेन हि दिवि देवासो अग्निमजीजनञ्छक्तिभी रोदसिप्राम् ।
तमू अकृण्वन्त्रेधा भुवे कं स ओषधीः पचति विश्वरूपाः ॥१०॥

murdhá bhuvó bhavati náktam agnís tátaḥ súryo jayate prātár udyán | mayám u tú yajñíyanām etám ápo yát túrṇiṣ cárati prajanán || 6 || driṣényo yó mahiná sámiddhó 'rocata divíyonir vibháva | tásminn agnaú suktavakéna devá havír víṣva ájuhavus tanupáḥ | 7 | suktavakám prathamám ád íd agním ád íd dhavír ajanayanta deváḥ | sá eshaṃ yajñó abhavat tanupás táṃ dyaúr veda tám prithivı tám apaḥ || 8 || yáṃ devasó 'janayantagním yásminn ájuhavur bhúvanāni víṣvā | só arcíshā pṛithivíṃ dyám utémām ṛijūyámāno atapan mahitvá || 9 || stómena hí diví deváso agním ájījanañ cháktibhī rodasiprám | tám ū akṛiṇvan tredhá bhuvé káṃ sá óshadhīḥ pacati viṣvárūpāḥ || 10 || 11 ||

O omniscient fire-divine, cognizant of all, you abide on the brow of the universe, with the sun, the refulgent one. We come to you with praises, with hymns and with prayers. You fill heaven and earth, and verily you alone deserve adoration. 5

The fire-divine is of supreme importance during the night-time; in the form of the sun, it rises early morning. According to the wise (men), it is considered to be an act of great wisdom that the divine powers have made the sun appear to move with precision across the vastness of the firmament. 6

He is visible to all who shine through his greatness. Seated in the heaven, he is resplendent with his own refulgence. The universal cosmic powers, the guardians of men's bodies, present oblation with resonant hymns to this cosmic fire. 7

Natural forces first create the divine words of hymns; this is followed by the creation of the fire (by attrition), and lastly the creation of the material oblation. The fire-divine is the object of sacrifice of these Nature's bounties. The fire promotes and protects the body. Him the heaven knows; him the earth and waters know. 8

The fire-divine, whom the enlightened sages generate, in whom all beings offer oblations, and who is ever straight-going — he, by his radiance and by his grandeur, warms the earth and this heaven too. 9

Nature's bounties, by their planning enkindle fire-divine in sky; it is he (the fire-divine) that fills heaven and earth by his strength and vigour. They (the bounties) assign joy-bestowing fire-divine his three-fold functions (as the terrestrial fire, as the lightning and as the sun). He, verily, ripens plants to their maturity. 10

॥१२॥ यदेदेनमदधुर्यज्ञियासो दिवि देवाः सूर्यमादितेयम् ।
यदा चरिष्णू मिथुनावभूतामादित्प्रापश्यन्भुवनानि विश्वा ॥११॥
विश्वस्मा अग्निं भुवनाय देवा वैश्वानरं केतुमह्नामकृण्वन् ।
आ यस्ततानोषसो विभातीरपो ऊर्णोति तमो अर्चिषा यन् ॥१२॥
वैश्वानरं कवयो यज्ञियासोऽग्निं देवा अजनयन्नजुर्यम् ।
नक्षत्रं प्रत्नममिनच्चरिष्णु यक्षस्याध्यक्षं तविषं बृहन्तम् ॥१३॥
वैश्वानरं विश्वहा दीदिवांसं मन्त्रैरग्निं कविमच्छा वदामः ।
यो महिम्ना परिबभूवोर्वी उतावस्तादुत देवः परस्तात् ॥१४॥
द्वे स्रुती अशृणवं पितॄणामहं देवानामुत मर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च ॥१५॥

yadéd enam ádadhur yajñíyāso diví deváḥ sū́ryam āditeyám | yadā́ carishṇū́ mithunáv ábhūtām ā́d ít prā́paṣyan bhúvanāni víṣvā || 11 || víṣvasmā agním bhúvanāya devā́ vaiṣvānarám ketúm áhnām akriṇvan | ā́ yás tatā́noshása vibhātír ápo ūrṇoti támo arcíshā yán || 12 || vaiṣvānarám kaváyo yajñíyāso 'gním devā́ ajanayann ajuryám | nákshatram pratnám áminac carishṇú yakshásyā́dhyaksham tavishám bṛihántam || 13 || vaiṣvānarám viṣváhā dīdivā́ṅsam mántrair agním kavím áchā vadāmaḥ | yó mahimnā́ paribabhū́vorví utā́vástād utá deváḥ parástāt || 14 || dvé srutí aṣriṇavam pitṝṇā́m ahám devā́nām utá mártyānām | tā́bhyām idám víṣvam éjat sám eti yád antarā́ pitáram mātáram ca || 15 || 12 ||

॥१३॥ द्वे समीची बिभृतश्चरन्तं शीर्षतो जातं मनसा विमृष्टम् ।
स प्रत्यङ्विश्वा भुवनानि तस्थावप्रयुच्छन्तरणिर्भ्राजमानः ॥१६॥

dvé samīcī́ bibhṛitaṣ cárantam ṣīrsható jātám mánasā vímṛishṭam | sá pratyáñ víṣvā bhúvanāni tasthāv áprayuchan taráṇir bhrā́jamānaḥ || 16 |

When the adorable divine powers place him (the terrestrial fire) and the sun, the son of Mother Eternity, in heaven, when the swift-moving pair (of celestial and the terrestrial fires) is born, then the entire creation looks upon them (with astonishment and admiration). 11

The divine powers make the fire-divine the leader of the whole universe and the indicator of days. for the sake of the whole world; he spreads out the radiant dawns; and as he moves along, he dispels and disperses darkness with his light. 12

The wise and adorable divine powers engender the imperishable fire-divine, who is the leader of the universal cosmic forces; he overcomes with his light the eternal ever-wandering galaxy of constellations; he is the presiding lord of the living beings, also mighty and great. 13

We glorify daily with holy verses the sage and ever-beaming fire-divine, the leader-in-chief, who surpasses by his might both heaven and earth in strength and greatness. He scorches and dries up both the worlds, below and above. 14

I have heard that there are two pathways open to the experienced elders (fathers), to enlightened persons (divines), and to ordinary mortals. All this universe which is between the paternal heaven and the maternal earth, proceeds on its way by these two paths. 15

These associated two (i.e. heaven and earth) support him (the fire) in motion, born from the sun, the head of all and glorified by praises. He stands distinct from all existing things — ever in action, quick to act and effulgent. 16

यत्रा वदेते अवरः परश्च यज्ञन्योः कतरो नौ वि वेद ।
आ शेकुरित्सधमादं सखायो नक्षन्त यज्ञं क इदं वि वोचत् ॥१७॥
कत्यग्नयः कति सूर्यासः कत्युषासः कत्यु स्विदापः ।
नोपस्पिजं वः पितरो वदामि पृच्छामि वः कवयो विद्मने कम् ॥१८॥
यावन्मात्रमुषसो न प्रतीकं सुपर्ण्यो वसते मातरिश्वः ।
तावद्दधात्युप यज्ञमायन्ब्राह्मणो होतुरवरो निषीदन् ॥१९॥

yátrā vádete ávaraḥ páraṣ ca yajñanyòḥ kataró nau ví veda | ā́ ṣekur ít sadhamā́daṃ sákhāyo nákshanta yajñáṃ ká idáṃ ví vocat || 17 || káty agnáyaḥ káti sū́ryāsaḥ káty ushásaḥ káty u svid ā́paḥ | nópaspíjaṃ vaḥ pitaro vadāmi pṛichā́mi vaḥ kavayo vidmáne kám || 18 || yāvanmātrám usháso ná prátīkaṃ suparṇyò vásate mātariṣvaḥ | tā́vad dadhāty úpa yajñám āyán brāhmaṇó hótur ávaro nishī́dan || 19 || [13] ||

(८९.) एकोननवतितमं सूक्तम्
(१-१८) अष्टादशर्चस्यास्य सूक्तस्य वैश्वामित्रो रेणुर्ऋषिः । (१-४, ६-१८) प्रथमादिचतुर्ऋचां षष्ठ्यादित्रयोदशानाञ्चेन्द्रः, (५) पञ्चम्याश्चेन्द्रासोमौ देवते । त्रिष्टुप् छन्दः ॥

॥१४॥ इन्द्रं स्तवा नृतमं यस्य मह्ना विबबाधे रोचना वि ज्मो अन्तान् ।
आ यः पप्रौ चर्षणीधृद्वरोभिः प्र सिन्धुभ्यो रिरिचानो महित्वा ॥१॥
स सूर्यः पर्युरू वरांस्येन्द्रो ववृत्याद्रथ्येव चक्रा ।
अतिष्ठन्तमपस्यं न सर्गं कृष्णा तमांसि त्विष्या जघान ॥२॥
समानमस्मा अनपावृदर्च क्ष्मया दिवो असमं ब्रह्म नव्यम् ।
वि यः पृष्ठेव जनिमान्यर्य इन्द्रश्चिकाय न सखायमीषे ॥३॥

89.

Índraṃ stavā nṛítamaṃ yásya mahnā́ vibabādhé rocanā́ ví jmó ántān | ā́ yáḥ papraú carshaṇīdhṛíd várobhiḥ prá síndhubhyo riricānó mahitvā́ || 1 || sá sū́ryaḥ páry urū́ várāṅsy éndro vavṛityād ráthyeva cakrā́ | átishṭhantam apasyàṃ ná sárgaṃ kṛishṇā́ támāṅsi tvíshyā jaghāna || 2 || samānám asmā ánapāvṛid arca kshmayā́ divó ásamaṃ bráhma návyam | ví yáḥ pṛishṭhéva jánimāny aryá índraṣ cikā́ya ná sákhāyam īshé || 3 ||

When the fires of lower and upper regions (terrestrial and celestial) dispute, as to "which of us, the twain leaders of cosmic worship, knows the secrets of sacrifice the best," the priests, the friends, competent to offer sacrifice, come to the place of worship, but none can give satisfactory answer to the question. 17

How many fires are there? how many are the suns in number? how many dawns? how many waters? — I address you, O elders, not jestingly, neither with rivalry, nor with jealousy; I ask you, O sages, (I ask you) in order to know the truth. 18

As long as the cosmic wind moves and as long as the swiftly moving (nights) cover the face of the dawn, till then the *Brahman*, the inferior priest, would sit down to work as invoker and, coming to the place of worship, conduct the ceremony. 19

89

May you glorify the resplendent sun, whose glory surpasses the lustre of others, and extends to the limits of the earth and beyond; who is the sustainer of man, and who surpassing the ocean in his magnitude, fills heaven and earth with his radiance. 1

The heroic sun-divine causes beams of light to revolve as a charioteer (effects the rotation of) the wheels of the chariot. He, by his radiance, destroys the black-hued darkness like a restless vigorous horse (in enthusiasm). 2

May you adore Him (the Sun or resplendent Lord) with ever-new songs, who is mighty, matchless and in extension, surpasses heaven and earth; He, like the sacred *pṛṣṭha* praises, (associated with particular sacrifices) overcomes enemies; the resplendent one desires no friend (though He is friendly to all). 3

इन्द्राय गिरो अनिशितसर्गा अपः प्रैरयं सगरस्य बुध्नात् ।
यो अक्षेणेव चक्रिया शचीभिर्विष्वक्तस्तम्भ पृथिवीमुत द्याम् ॥४॥
आपान्तमन्युस्तृपलप्रभर्मा धुनिः शिमीवाञ्छरुमाँ ऋजीषी ।
सोमो विश्वान्यतसा वनानि नार्वागिन्द्रं प्रतिमानानि देभुः ॥५॥

indrāya gíro ánisitasargā apáḥ préra-yam ságarasya budhnā́t | yó ákshenevа cakríyā ṣácībhir víshvak tastámbha prithivím utá dyā́m || 4 || ā́pāntamanyus tripálaprabharmā dhúniḥ ṣímīvāñ chárumāñ rijīshí | sómo víṣvāny atasā́ vánāni nā́rvā́g índram pratimā́nāni debhuḥ || 5 || 14 ||

॥१५॥ न यस्य द्यावापृथिवी न धन्व नान्तरिक्षं नाद्रयः सोमो अक्षाः ।
यदस्य मन्युरधिनीयमानः शृणाति वीळु रुजति स्थिराणि ॥६॥
जघान वृत्रं स्वधितिर्वनेव रुरोज पुरो अरदन्न सिन्धून् ।
बिभेद गिरिं नवमिन्न कुम्भमा गा इन्द्रो अकृणुत स्वयुग्भिः ॥७॥
त्वं ह त्यदृणया इन्द्र धीरोऽसिर्न पर्व वृजिना शृणासि ।
प्र ये मित्रस्य वरुणस्य धाम युजं न जना मिनन्ति मित्रम् ॥८॥
प्र ये मित्रं प्रार्यमणं दुरेवाः प्र संगिरः प्र वरुणं मिनन्ति ।
न्यमित्रेषु वधमिन्द्र तुम्रं वृषन्वृषाणमरुषं शिशीहि ॥९॥

ná yásya dyā́vāprithiví ná dhánva nā́ntárikshaṃ nā́drayaḥ sómo akshāḥ | yád asya manyúr adhinīyámānaḥ ṣriṇā́ti vīḷú rujáti sthirā́ṇi || 6 || jaghā́na vritrám svádhitir váneva rurója púro áradan ná síndhūn | bibhéda girím návam ín ná kumbhám ā́ gā́ índro akriṇuta svayúgbhiḥ || 7 || tvám ha tyád riṇayā́ indra dhī́ro 'sír ná párva vrijiná ṣriṇāsi | prá yé mitrásya váruṇasya dhā́ma yújaṃ ná jánā minánti mitrám || 8 || prá yé mitrám prā́ryamáṇam durévāḥ prá saṃgíraḥ prá váruṇam minánti | ny àmítreshu vadhám indra túmram vríshan vríshāṇam arushám ṣiṣīhi || 9 ||

I will send forth praises to the resplendent Lord in unceasing flow, like waters from the depth of an ocean (or the firmament). He has fixed heaven and earth to His both sides like the wheels of a chariot fixed at the ends of an axle. 4

This exhilarating elixir of herbs, active with infused energy, shaker, rushing to the attack, intimidating foes, a great hero, and forming and leaving a stale residue, surpasses all plants and trees. None of the counter measures can deceive the resplendent Lord. 5

May the exhilarating elixir flow to him, whom neither heaven nor earth, nor the waters, nor the firmament, nor the mountains dare oppose; when heightened in his wrath, he breaks the firm and destroys the strong. 6

The resplendent Lord destroys evil nescience as an axe cuts down a tree; he demolishes the strongholds of the foes; he digs out the rivers; he shatters the cloud to pieces like a new pitcher; with his vital energies, he restores the light of wisdom. 7

O resplendent Lord, you, who are all-wise, punish the guilt of worshippers; you cut off their sins as a sword cuts off the limbs of victims; you cut off the people who ignorantly go against the established tradition based on benevolence and justice. Besides you, who else could be their close friend! 8

Against those enemies who sinfully offend against benevolence, against justice, against friendliness, against all that is vital and virtuous, may you sharpen, O resplendent Lord, the showerer of benefits, your rapid showering radiant thunder-bolt. 9

इन्द्रो दिव इन्द्र ईशे पृथिव्या इन्द्रो अपामिन्द्र इत्पर्वतानाम् ।
इन्द्रो वृधामिन्द्र इन्मेधिराणामिन्द्रः क्षेमे योगे हव्य इन्द्रः ॥१०॥

índro divá índra īṣe pṛithivyā́ índro apā́m índra ít párvatānām | índro vṛidhā́m índra ín médhirāṇām índraḥ kshéme yóge hávya índraḥ || 10 || 15 ||

॥१६॥ प्राक्तुभ्य इन्द्रः प्र वृधो अहभ्यः प्रान्तरिक्षात्प्र समुद्रस्य धासेः ।
प्र वातस्य प्रथसः प्र ज्मो अन्तात्प्र सिन्धुभ्यो रिरिचे प्र क्षितिभ्यः ॥११॥
प्र शोशुचत्या उषसो न केतुरसिन्वा ते वर्ततामिन्द्र हेतिः ।
अश्मेव विध्य दिव आ सृजानस्तपिष्ठेन हेषसा द्रोघमित्रान् ॥१२॥
अन्वह मासा अन्विद्वनान्यन्वोषधीरनु पर्वतासः ।
अन्विन्द्रं रोदसी वावशाने अन्वापो अजिहत जायमानम् ॥१३॥
कर्हि स्वित्सा त इन्द्र चेत्यासदघस्य यद्भिनदो रक्ष एषत् ।
मित्रक्रुवो यच्छसने न गावः पृथिव्या आपृगमुया शयन्ते ॥१४॥
शत्रूयन्तो अभि ये नस्ततस्रे महि व्राधन्त ओगणास इन्द्र ।
अन्धेनामित्रास्तमसा सचन्तां सुज्योतिषो अक्तवस्ताँ अभि ष्युः ॥१५॥

práktúbhya índraḥ prá vṛidhó áhabhyaḥ prántárikshāt prá samudrásya dhāséḥ | prá vā́tasya práthasaḥ prá jmó ántāt prá síndhubhyo ririce prá kshitíbhyaḥ || 11 || prá ṣóṣucatyā usháso ná ketúr asinvā́ te vartatām indra hetíḥ | áṣmeva vidhya divá ā́ sṛijānás tápishṭhena héshasā drógha-mitrān || 12 || ánv áha mā́sā ánv íd vánāny ánv óshadhīr ánu párvatāsaḥ | ánv índram ródasī vāvaṣāné ánv ā́po aji-hata jā́yamānam || 13 || kárhi svit sā́ ta indra cetyā́sad aghásya yád bhinádo ráksha éshat | mitrakrúvo yác chá-sane ná gā́vaḥ pṛithivyā́ āpṛ́g amuyā́ ṣáyante || 14 || ṣatrū-yánto abhí yé nas tatasré máhi vrā́dhanta ogaṇā́sa indra | andhénāmítrās támasā sacantām sujyotísho aktávas tā́ñ abhí shyuḥ || 15 ||

The resplendent Lord rules over heaven, rules over earth, over waters, and over the clouds; the Lord rules over the great and over the wise; the resplendent Lord is to be invoked for the acquirement and preservation of wealth. 10

The resplendent Lord is vaster than the nights, vaster than the days, vaster than the firmament or the receptacle of the ocean, vaster than the wind, or space and extension; He is vaster than the bounds of the earth; the resplendent Lord is vaster than the rivers and our lands. 11

O resplendent Lord, may your invincible arrow proceed, like the banner of the shining dawn, and like a stone cast down from heaven. May this loud-sounding weapon pierce those whose friendship is deceitful. 12

The months fully depend on the course of the resplendent sun; the forests, plants, and the mountains also follow his course; and verily the affectionate or illumined heaven and earth follow him, and the waters or oceans also attend upon him. 13

O resplendent Lord, when would your sin-destroying shaft of justice shall be hurled to exterminate the evil forces bent on outraging and when will the enemies of friendly people lay on the ground there in confusion like cattle at the place of immolation. 14

O resplendent Lord, may those adversaries, who gather in groups and create enmity among us, and who fiercely oppose us, be over-whelmed with gloom and darkness, and may the bright shining days and dull nights go against them in the fulfilment of their mal-intentions. 15

पुरूणि हि त्वा सवना जनानां ब्रह्माणि मन्दन्गृणतामृषीणाम् ।
इमामाघोषन्नवसा सहूतिं तिरो विश्वाँ अर्चतो याह्यर्वाङ् ॥१६॥
एवा ते वयमिन्द्र भुञ्जतीनां विद्याम सुमतीनां नवानाम् ।
विद्याम वस्तोरवसा गृणन्तो विश्वामित्रा उत त इन्द्र नूनम् ॥१७॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥१८॥

purū́ṇi hí tvā sávanā jánānām bráhmāṇi mándan gṛiṇatā́m ṛíshīṇām | imā́m āghóshann ávasā sáhūtiṃ tiró vísvāñ árcato yāhy arvā́ṅ || 16 || evā́ te vayám indra bhuñjatīnā́ṃ vidyā́ma sumatīnā́ṃ návānām | vidyā́ma vástor ávasā gṛiṇánto visvā́mitrā utá ta indra nūnám || 17 || sunā́ṃ huvema maghávānam — || 18 || 16 ||

(९०) नवतितमं सूक्तम्
(१-१६) षोडशर्चस्यास्य सूक्तस्य नारायण ऋषिः । पुरुषो देवता । (१-१५) प्रथमादिपञ्चदशर्चामनुष्टुप्,
(१६) षोडश्याश्च त्रिष्टुप् छन्दसी ॥

॥१७॥

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥१॥
पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥२॥
एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३॥

90.

Sahásrasīrshā púrushaḥ sahasrākshā́ḥ sahásrapāt | sá bhū́miṃ visváto vṛitvā́ty atishṭhad dasāṅgulám || 1 || púrusha evédáṃ sárvaṃ yád bhūtáṃ yác ca bhávyam | utā́mṛitatvásyésāno yád ánnenātiróhati || 2 || etā́vān asya mahimā́to jyā́yāṅs ca pū́rushaḥ | pā́do 'sya vísvā bhūtā́ni tripā́d asyāmṛ́itaṃ diví || 3 ||

May plentiful oblations and praises of men and invocations of the wise seers, who sing sacred hymns, rejoice you, and may you, disregarding all other faithless worshippers, come to us with your protective measures (to help us). 16

O resplendent Lord, may we be able to avail all your fresh favours and benefits; and may we, the friends of all, who sincerely praise you with love and devotion, obtain your blessings, and day to day protections. 17

In this world of conflicts, we invoke the bounteous resplendent Lord, who, as a hero, is most reliable and strong in fights, who listens to our invocations, and destroys evil tendencies in life-conflicts, and who takes away riches from the wicked to give to the needy and virtuous. 18

90

The Cosmic Man has thousands of heads, thousands of eyes, and thousands of feet. Enveloping this whole universe, He exceeds by ten finger-breadths all around. 1

Whatever all this is, whatever has been in the past, and whatever is going to be in future, all that is in fact, the Cosmic Man himself. He is the Lord of Immortality, and of all what grows by food. 2

Such is His grandeur. But in fact, the Cosmic Man is greater even than this. The entire creation is only a quarter part of His being; other three quarters are immortal in heaven. 3

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।
ततो विष्वङ्व्यक्रामत्साशनानशने अभि ॥४॥
तस्माद्विराळजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥५॥

tripā́d ūrdhvá úd ait púrushaḥ pā́do 'syehā́bhavat púnaḥ | táto víshvaṅ vy àkrāmat sāṣanānaṣané abhí || 4 || tásmād virā́ḷ ajāyata virā́jo ádhi pū́rushaḥ | sá jātó áty aricyata paṣcā́d bhū́mim átho puráḥ || 5 || 17 ||

॥१८॥

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥६॥
तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥७॥
तस्माद्यज्ञात्सर्वहुतः संभृतं पृषदाज्यम् ।
पशून्ताँश्चक्रे वायव्यानारण्यान्ग्राम्याश्च ये ॥८॥
तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥९॥
तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥१०॥

yát púrushena havíshā devā́ yajñám átanvata | vasantó asyāsīd ā́jyam grīshmá idhmáḥ ṣarád dhavíḥ || 6 || tám yajñám barhíshi praúkshan púrusham jātám agratáḥ | téna devā́ ayajanta sādhyā́ ṛíshayas ca yé || 7 || tásmād yajñā́t sarvahútaḥ sámbhṛitam pṛishadājyám | paṣū́n tā́ṅs cakre vāyavyā̀n āraṇyā́n grāmyā́ṣ ca yé || 8 || tásmād yajñā́t sarvahúta ṛ́caḥ sā́māni jajñire | chándāṅsi jajñire tásmād yájus tásmād ajāyata || 9 || tásmād áṣvā ajāyanta yé ké cobhayā́dataḥ | gā́vo ha jajñire tásmāt tásmāj jātā́ ajāvā́yaḥ || 10 || 18 ||

Three-fourths of that Cosmic Man rises above the heaven. The one-fourth is still here on the earth. Then He starts spreading in all directions towards all that eats and eats not. 4

From that Cosmic Man, super-luminiscence is born and from super-luminiscence again the creative factor is born. Expanding, He exceeds the earth backward and forward both. 5

In the Cosmic Sacrifice arranged by Nature's Bounties with the Cosmic Man as an oblation, spring is the melted butter, summer the fire wood, and autumn is the offering. 6

The Cosmic Man, who is born earliest of all, is placed on the Cosmic Sacrificial altar, and is anointed. With Him, the enlightened ones, the realized ones, and the sages perform the sacrifice. 7

From that Cosmic Sacrifice, to which all things have been offered as oblations, milk, curd (sustaining food) are obtained. Thereon He makes creatures that fly in the air and the animals, wild and domestic. 8

From that Cosmic Sacrifice, in which everything has been offered as oblations, the *Ṛks* (verses), and the *Samans* (songs) were born. The *Chandas* (metres) of the *Atharva* and the *Yajuh* are also born from that Sacrifice. 9

From that Cosmic Sacrifice horses are born, and all other cattle having two rows of teeth. Cows are born out of it and so are goats and sheep. 10

॥१९॥

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥११॥
ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥१२॥
चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥१३॥
नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥१४॥
सप्तास्यासन्परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ॥१५॥
यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥१६॥

yát púrushaṃ vy ádadhuḥ katidhā́ vy àkalpayan | múkhaṃ kím asya kaú bāhū́ kā́ ūrū́ pā́dā ucyete || 11 || brāhmaṇò 'sya múkham āsīd bāhū́ rājanyàḥ kṛitáḥ | ūrū́ tád asya yád vaíṣyaḥ padbhyā́ṃ ṣūdró ajāyata || 12 || candrámā mánaso jātáṣ cákshoḥ sū́ryo ajāyata | múkhād índraṣ cāgníṣ ca prāṇā́d vāyúr ajāyata || 13 || nā́bhyā āsīd antárikshaṃ ṣīrshṇó dyaúḥ sám avartata | padbhyā́m bhū́mir díṣaḥ ṣrótrāt táthā lokā́ñ akalpayan || 14 || saptā́syāsan paridháyas tríḥ saptá samídhaḥ kṛitā́ḥ | devā́ yád yajñā́ṃ tanvānā́ ábadhnan púrusham paṣúm || 15 || yajñéna yajñám ayajanta devā́s tā́ni dhármāṇi prathamā́ny āsan | té ha nā́kam mahimā́naḥ sacanta yátra pū́rve sādhyā́ḥ sánti devā́ḥ || 16 || 19 ||

The Man (the mankind) they create, in what portions do they figurize it? What is His mouth? Which the two arms, which the two thighs and which are said to be His feet? 11

The *Brahmana* (the intellectual) is His mouth, the *Ksattriya* (*Rajanya* or administrator) is made His two arms; what is the *Vaisya* (producer of wealth) is His two thighs and *Śudra* (labourer) is born of His two feet. 12

The moon is created from His mind and the sun is born from His eyes. The wind and the life-breath are born from His ear and the fire from His mouth. 13

The mid-space is created from His navel, and the sky from His head; the earth from His feet; various quarters from His ear, and in this way, all these worlds are formed. 14

Seven are the enclosing pillars and thrice seven (3 x 7 + 21) the pieces of fire-wood, when the enlightened ones preparing for the sacrifice, tie up the Cosmic Man as an offering. 15

Gods (Nature's Bounties) worshipped the Supreme Lord with the sacrifice. These have been the earliest ordinances. They, the great ones, thus attain heaven, where the earlier realized ones dwell in their resplendence. 16

[अष्टमोऽनुवाकः ॥] (९१) एकनवतितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य वैतहव्योऽरुण ऋषिः । अग्निर्देवता । (१-१४) प्रथमादिचतुर्दशर्चां जगती, (१५) पञ्चदश्याश्च त्रिष्टुप् छन्दसी ॥

सं जागृवद्भिर्जरमाण इध्यते दमे दमूना इषयन्निळस्पदे ।
विश्वस्य होता हविषो वरेण्यो विभुर्विभावा सुषखा सखीयते ॥१॥
स दर्शतश्रीरतिथिर्गृहेगृहे वनेवने शिश्रिये तक्ववीरिव ।
जनंजनं जन्यो नाति मन्यते विश आ क्षेति विश्यो३ विशंविशम् ॥२॥
सुदक्षो दक्षैः क्रतुनासि सुक्रतुरग्ने कविः काव्येनासि विश्ववित् ।
वसुर्वसूनां क्षयसि त्वमेक इद्द्यावा च यानि पृथिवी च पुष्यतः ॥३॥
प्रजानन्नग्ने तव योनिमृत्वियमिळायास्पदे घृतवन्तमासदः ।
आ ते चिकित्र उषसामिवेतयोऽरेपसः सूर्यस्येव रश्मयः ॥४॥
तव श्रियो वर्ष्यस्येव विद्युतश्चित्राश्चिकित्र उषसां न केतवः ।
यदोषधीरभिसृष्टो वनानि च परि स्वयं चिनुषे अन्नमास्ये ॥५॥

91.

Sáṃ jāgṛivádbhir járamāṇa idhyate dáme dámūnā isháyann iḷás padé | víṣvasya hótā havísho váreṇyo vibhúr vibhā́vā sushákhā sakhīyaté || 1 || sá darṣataṣrír átithir gṛihé-gṛihe váne-vane ṣiṣriye takvavír iva | jánaṃ-janaṃ jányo nā́ti manyate víṣa ā́ ksheti viṣyò víṣaṃ-viṣam || 2 || sudáksho dákshaiḥ krátunāsi sukrátur ágne kavíḥ kā́vyenāsi viṣvavít | vásur vásūnāṃ kshayasi tvám éka íd dyā́vā ca yā́ni pṛithivī́ ca púshyataḥ || 3 || prajānánn agne táva yónim ṛitvíyam íḷāyās padé ghṛitávantam ā́sadaḥ | ā́ te cikitra ushásām ivétayo 'repásaḥ sū́ryasyeva raṣmáyaḥ || 4 || táva ṣríyo varshyàsyeva vidyútaṣ citrā́ṣ cikitra ushásāṃ ná ketávaḥ | yád óshadhīr abhísṛishṭo vánāni ca pári svayáṃ cinushé ánnam āsyè || 5 || 20 ||

91

The fire-divine, the generous giver (of blessings), the object of veneration of the conscientious sacrificers (or the public workers), the acceptor of homage (or libations) at the altar of sacrifice performed on the base of earth, is kindled in the chamber; he is the lord, effulgent, and friend of all who crave for his friendship. 1

Evidently full of glory, he resorts as a guest to every house (of his worshippers); he is friendly to men, friendly to every one who lives in sundry forests, friendly to every one in our society; he disregards none; he is kind to all; he is like one, who goes revivifying every one. He dwells among all men, presiding over every one, every individual. 2

O fire-divine, you are most vigorous for those who are with vigour; you are active with those who act; you are very wise to them who work with wisdom and insight; you know everything. You are the dispenser of wealth; and you abide alone. You are lord of the treasures which exist in heaven and are on earth. 3

O sagacious fire-divine, you sit at your altar with earth as the base suited for worship and anointed with purified butter. Your quick-moving rays are manifested like those of the dawns, beautifully shining as those of the sun. 4

Your glories, O fire-divine, are like the lightnings from the rain-cloud and are manifested many-tinted, like the multi-coloured rays of the beautiful dawns. When you march in the midst of plants and trees in forests, you gather on all sides food for your mouth i.e. for your flames. 5

॥२१॥ तमोषधीर्दधिरे गर्भमृत्वियं तमापो अग्निं जनयन्त मातरः ।
तमित्समानं वनिनश्च वीरुधोऽन्तर्वतीश्च सुवते च विश्वहा ॥६॥
वातोपधूत इषितो वशाँ अनु तृषु यदन्ना वेविषद्वितिष्ठसे ।
आ ते यतन्ते रथ्यो३ यथा पृथक्छर्धांस्यग्ने अजराणि धक्षतः ॥७॥
मेधाकारं विदथस्य प्रसाधनमग्निं होतारं परिभूतमं मतिम् ।
तमिदर्भे हविष्या समानमित्तमिन्महे वृणते नान्यं त्वत् ॥८॥
त्वामिदत्र वृणते त्वायवो होतारमग्ने विदथेषु वेधसः ।
यद्देवयन्तो दधति प्रयांसि ते हविष्मन्तो मनवो वृक्तबर्हिषः ॥९॥
तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥१०॥

tám óshadhīr dadhire gárbham ṛitvíyam tám ā́po agním janayanta mātáraḥ | tám ít samānám vanínaṣ ca vīrúdho 'ntárvatīṣ ca súvate ca viṣváhā || 6 || vā́topadhūta ishitó vá-ṣā́ñ ánu tṛishú yád ánnā vévishad vitíshṭhase | ā́ te yatante rathyò yáthā pṛíthak chárdhāṅsy agne ajárāṇi dhákshataḥ || 7 || medhākārám vidáthasya prasā́dhanam agním hótāram paribhū́tamam matím | tám íd árbhe havíshy ā́ samānám ít tám ín mahé vṛiṇate nā́nyám tvát || 8 || tvā́m íd átra vṛi-ṇate tvāyávo hótāram agne vidátheshu vedhásaḥ | yád de-vayánto dádhati práyāṅsi te havíshmanto mánavo vṛiktá-barhishaḥ || 9 || távāgne hotrám táva potrám ṛitvíyam táva neshṭrám tvám agníd ṛitāyatáḥ | táva praṣāstrám tvám adhvarīyasi brahmā́ cā́si gṛihápatiṣ ca no dáme || 10 || 21 ||

॥२२॥ यस्तुभ्यमग्ने अमृताय मर्त्यः समिधा दाशदुत वा हविष्कृति ।
तस्य होता भवसि यासि दूत्य१मुप ब्रूषे यजस्यध्वरीयसि ॥११॥

yás túbhyam agne amṛítāya mártyaḥ samídhā dā́ṣad utá vā havíshkṛiti | tásya hótā bhavasi yā́si dūtyàm úpa brūshe yájasy adhvarīyási || 11 ||

The plants bear the fire-divine like an embryo (conceived) in due season; the maternal waters bring him to life; in the like manner, the trees and the creepers bear him within themselves every day as they grow. 6

When agitated by the wind, and when quickly moving through the beloved trees, you spread about, devouring your food according to your liking, you possess imperishable energies, O fire-divine, the devourer; you rush forth on every side like men driving chariots. 7

You are the giver of intelligence to the priests who invoke you. You are the accomplisher of worship, the invoker of Nature's bounties, the chief overcomer of foes, and the counsellor (for sound advice). You equally respond to the offerings, small or great. One would like to invoke you alone, and none else. 8

O fire-divine, the performers of sacred rites, with all devotions to you, would select you alone as the ministrant priest at the place of worship in this world. The devout worshippers, bearing oblations and strewing the clipt sacred grass offer you and none else the sacrificial food. 9

O fire-divine, yours is the function of the invoker (*hotṛ*); you perform the duty of the sanctifier (*potṛ*); you perform the function of the conveyor or leader (*neṣṭṛ*); you are the fire-kindler (*agnīdhra*); you act as conductor (*adhvaryu*); you are the priest-in-chief, the *Brahman*; you are the master of the home, the host or the *Yajamāna*. 10

O immortal fire-divine, when the mortal man presents to you his fuel or his sacred oblation, then you become his invoker of the sacred worship; you go on his errand (to Nature's bounties); you direct the details of the ceremony and offer the sacrifice. In fact, you act as the officiating priest. 11

इमा अस्मै मतयो वाचो अस्मदाँ ऋचो गिरः सुष्टुतयः समग्मत ।
वसूयवो वसवे जातवेदसे वृद्धासु चिद्वर्धनो यासु चाकनत् ॥१२॥
इमां प्रत्नाय सुष्टुतिं नवीयसीं वोचेयमस्मा उशते शृणोतु नः ।
भूया अन्तरा हृद्यस्य निस्पृशे जायेव पत्य उशती सुवासाः ॥१३॥
यस्मिन्नश्वास ऋषभास उक्षणो वशा मेषा अवसृष्टास आहुताः ।
कीलालपे सोमपृष्ठाय वेधसे हृदा मतिं जनये चारुमग्नये ॥१४॥
अहाव्यग्ने हविरास्ये ते स्रुचीव घृतं चम्वीव सोमः ।
वाजसनिं रयिमस्मे सुवीरं प्रशस्तं धेहि यशसं बृहन्तम् ॥१५॥

imá asmai matáyo váco asmád áñ ṛíco gírah sushṭutáyah sám agmata | vasūyávo vásave jātávedase vriddhásu cid várdhano yásu cākánat || 12 || imám pratnáya sushṭutím návīyasīm vocéyam asmā usaté sriṇótu naḥ | bhūyá ántarā hridy ásya nisprise jāyéva pátya usatí suvásāḥ || 13 || yásminn ásvāsa rishabhása ukshṇo vasá meshá avasṛishṭása áhutāḥ | kīlālapé sómaprishṭhāya vedháse hridá matím janaye cárum agnáye || 14 || áhāvy agne havír āsyè te srucīva ghritám camvīva sómaḥ | vājasánim rayím asmé suvíram prasastám dhehi yasásam brihántam || 15 || २२ ||

(९२) द्विनवतितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य मानवः शार्यात ऋषिः । विश्वे देवा देवता । जगती छन्दः ॥

॥२३॥ यज्ञस्य वो रथ्यं विश्पतिं विशां होतारमक्तोरतिथिं विभावसुम् ।
शोचञ्छुष्कासु हरिणीषु जर्भुरद्वृषा केतुर्यजतो द्यामशायत ॥१॥

92.

Yajñásya vo rathyàm vispátim visám hótāram aktór átithim vibhávasum | sócañ chúshkāsu háriṇīshu járbhurad vrishā ketúr yajató dyám asāyata || 1 ||

May these holy hymns, these songs and eulogistic verses, reach him, who is the giver of wealth, and cognizant of all things; when all these sacred devotional words expressed for gaining prosperity are perfected, the perfecter Lord is pleased. 12

I address this new laudatory hymn, with all sincerity of heart to the fire-divine or the eternal adorable Lord, who loves it; and appreciates; may He hear our voice; may I be in the centre of His heart; may my words move Him with love, like a loving well-attired wife meeting her husband. 13

I offer my words of appreciation with all sincerity at my heart to the fire-divine, the absorber of water, to whom the oblations of herbal juices (mixed with curds) are offered and to whom every living being like vigorous horses, bulls, milching cows and barren ones, sheep and goat (and even men) are consigned after their death (i.e. to the *Kravya-agni*, the cremating fire). 14

O fire-divine, the oblations have been offered into your mouth, like butter taken into the ladle or like the herbal juice in a spoon; may you confer on us the rich food; bless us with male children, and award us fame and excellence, and every type of prosperity in abundance. 15

92

I praise (the fire), the charioteer of cosmic sacrifice (O Nature's bounties), who is the lord of men, the invoker of all forces, and the guest of night. Blazing amid the dry plants and preying upon the green, he, the showerer of desires, the banner of light, and the adorable; his domain extends to the celestial region. 1

इममञ्जस्पामुभये अकृण्वत धर्माणमग्निं विदथस्य साधनम् ।
अक्तुं न यह्वमुषसः पुरोहितं तनूनपातमरुषस्य निंसते ॥२॥
बळस्य नीथा वि पणेश्च मन्महे वया अस्य प्रहुता आसुरत्तवे ।
यदा घोरासो अमृतत्वमाशतादिज्जनस्य दैव्यस्य चर्किरन् ॥३॥
ऋतस्य हि प्रसितिर्द्यौरुरु व्यचो नमो मह्यरमतिः पनीयसी ।
इन्द्रो मित्रो वरुणः सं चिकित्रिरेऽथो भगः सविता पूतदक्षसः ॥४॥
प्र रुद्रेण ययिना यन्ति सिन्धवस्तिरो महीमरमतिं दधन्विरे ।
येभिः परिज्मा परियन्नुरु ज्रयो वि रोरुवज्जठरे विश्वमुक्षते ॥५॥

imám añjaspā́m ubháye akṛiṇvata dharmā́ṇam agním vidáthasya sā́dhanam | aktúṃ ná yahvám ushásaḥ puróhitaṃ tánūnápātam arushásya niṅsate || 2 || bā́ḷ asya nīthā́ ví paṇéṣ ca manmahe vayā́ asya práhutā āsur áttave | yadā́ ghorā́so amṛitatvám ā́ṣatā́d íj jánasya daívyasya carkiran || 3 || ṛitásya hí prásitir dyaúr urú vyáco námo mahy àrámatiḥ pánīyasī | índro mitró váruṇaḥ sáṃ cikitriré 'tho bhágaḥ savitā́ pūtádakshasaḥ || 4 || prá rudréṇa yayínā yanti síndhavas tiró mahī́m arámatiṃ dadhanvire | yébhiḥ párijmā pariyánn urú jráyo ví róruvaj jaṭháre víṣvam ukshạ́te || 5 || 23 ||

॥२४॥ क्राणा रुद्रा मरुतो विश्वकृष्टयो दिवः श्येनासो असुरस्य नीळयः ।
तेभिश्चष्टे वरुणो मित्रो अर्यमेन्द्रो देवेभिरर्वशेभिरर्वशः ॥६॥
इन्द्रे भुजं शशमानास आशत सूरो दृशीके वृषणश्च पौंस्ये ।
प्र ये न्वस्याहणा ततक्षिरे युजं वज्रं नृषदनेषु कारवः ॥७॥

krāṇā́ rudrā́ marúto viṣvákṛishṭayo diváḥ ṣyenā́so ásurasya nīḷáyaḥ | tébhiṣ cashṭe váruṇo mitró aryaméndro devébhir arvaṣébhir árvaṣaḥ || 6 || índre bhújaṃ ṣaṣamānā́sa āṣata sū́ro dṛiṣīke vṛíshaṇaṣ ca paúṅsye | prá yé nv àsyārháṇā tatakshiré yújaṃ vájraṃ nṛishádaneshu kārávaḥ || 7 |

Both (men and divine powers) make this fire-divine the chief protector, the upholder of all works, and the accomplisher of the sacred worship. They have recourse to him, who is great, is the precursor of the dawn, and the offspring of the brilliant (cosmic wind). 2

We very much wish that our notions regarding that adorable (fire-divine) come to be true. May our oblations, presented to him, be rightly consumed. While the formidable flames (of the fire) reach the immortal world, may our priests extoll the divine being. 3

The vast heaven, the spacious firmament, and the glorious unbounded earth, pay homage to the fire-divine, Lord of the cosmic sacrifice; and Nature's bounties, such as the lightning, the sun, the water, the wind, and the cosmic intelligence, with potentialities purified, recognize him with one accord. 4

The rivers flow along with the dashing storms (and the cloudy winds) and sweep over the boundless earth; with them the circumambient lightning, spreading over a wide space, thundering in the belly (of the firmament), bedews every thing that lies within. 5

The cloud-bearing winds, the offspring of the mighty storms, mixing with every one, flying like the hawks, high in the sky, the co-residents of the same firmament, are engaged in their function. With these swift-moving powers, may our bounties, like waters, the fire, and the sun, look on us with favour (and be of timely use to us). 6

They who love Lord and Nature's bounties, are blessed with protection under the resplendent Lord; the sun also blesses them with fine vision; they are also blessed with manly vigour received from the vigorous forces. These worshippers, who diligently offer adoration to Lord, get full protection from the thunderbolt of Lord's justice and they prosper amidst the assemblies of men. 7

सूरश्चिदा हरितो अस्य रीरमदिन्द्रादा कश्चिद्भयते तवीयसः ।
भीमस्य वृष्णो जठरादभिश्वसो दिवेदिवे सहुरिः स्तन्नबाधितः ॥८॥
स्तोमं वो अद्य रुद्राय शिक्वसे क्षयद्वीराय नमसा दिदिष्टन ।
येभिः शिवः स्ववाँ एवयावभिर्दिवः सिषक्ति स्वयशा निकामभिः ॥९॥
ते हि प्रजाया अभरन्त वि श्रवो बृहस्पतिर्वृषभः सोमजामयः ।
यज्ञैरथर्वा प्रथमो वि धारयद्देवा दक्षैर्भृगवः सं चिकित्रिरे ॥१०॥

sū́raṣ cid ā́ haríto asya rīramad índrād ā́ káṣ cid bhayate távīyasaḥ | bhīmásya vríshṇo jaṭhárād abhiṣváso divé-dive sáhuri stann ábādhitaḥ || 8 || stómam vo adyá rudrā́ya ṣík-vase kshayádvīrāya námasā didishṭana | yébhiḥ ṣiváḥ svá-vāñ evayā́vabhir diváḥ síshakti sváyaṣā níkāmabhiḥ || 9 || té hí prajā́yā ábharanta ví ṣrávo bṛíhaspátir vṛishabháḥ sómajāmayaḥ | yajñaír átharvā prathamó ví dhārayad devā́ dákshair bhṛígavaḥ sáṃ cikitrire || 10 || 24 ||

॥२५॥ ते हि द्यावापृथिवी भूरिरेतसा नराशंसश्चतुरङ्गो यमोऽदितिः ।
देवस्त्वष्टा द्रविणोदा ऋभुक्षणः प्र रोदसी मरुतो विष्णुरर्हिरे ॥११॥
उत स्य न उशिजामुर्विया कविरहिः शृणोतु बुध्न्यो हवीमनि ।
सूर्यामासा विचरन्ता दिविक्षिता धिया शमीनहुषी अस्य बोधतम् ॥१२॥
प्र नः पूषा चरथं विश्वदेव्योऽपां नपादवतु वायुरिष्टये ।
आत्मानं वस्यो अभि वातमर्चत तदश्विना सुहवा यामनि श्रुतम् ॥१३॥

té hí dyā́vāpṛithiví bhū́riretasā nárāṣáṅsaṣ cáturaṅgo yamó 'ditiḥ | devás tváshṭā draviṇodā́ ṛibhukshánaḥ prá rodasí marúto víshṇur arhire || 11 || utá syá na uṣíjām urviyā́ kavír áhiḥ ṣṛiṇotu budhnyò hávīmani | sū́ryāmā́sā vicárantā divikshítā dhiyā́ ṣamīnahushī asyá bodhatam || 12 || prá naḥ pūshā́ caráthaṃ viṣvádevyo 'pā́ṃ nápād avatu vāyúr ishṭáye | ātmā́nam vásyo abhí vā́tam arcata tád aṣvinā suhavā yā́mani ṣrutam || 13 ||

Sun's radiations are under His full control; every divine power fears the resplendent Lord and accepts Him as the mightiest of all. From the vault of the firmament thunders day by day the loud triumphant breathing of the mighty Lord, the showerer of blessings. 8

With humility and reverence, pay your homage to the Lord of mighty forces, the powerful, the subduer of all the heroic powers of obstruction and accompanied by the mounted cavalry of forces. Under His care, the devotees go ahead. He, our Lord, the self-bright, auspicious and strong comes to our help (unheard and unseen as if) from the distant heaven. 9

Verily, the Lord of this vast universe, the showerer of benefits, and the close associate of the divine elixir, bestows food for the support of people. The steadfast seers of the by-gone age have churned out the fire for the first time, and so long as this fire is preserved by the offer of oblations, the society shall prosper (with wealth and cattle, harnessing the blessings of Nature). 10

They, the earth and heaven, with their abundant waters, the wind, the Mother Infinity, the divine architect, the wealth-givers, the solar rays, the attributes of cosmic vital principles, and the sun are worshipped by us in the fourfold fire ritual. 11

And may the vigilant fire of the firmament hear the copious praise of our ardent worshippers at the offering of oblations; may the revolving sun and moon resting in celestial region, the earth and sky, comprehend by their intelligence the contents of our this praise. 12

May the universal nourisher protect all our moveable property; may the wind, the friend of all universal powers, the offsprings of the waters, preserve us for the celebration of the worship. May you worship air, the life-principle, to obtain excellent food. May the twin divines, who are worthy to be invoked, hear us on their way. 13

विशामासामभयानामधिक्षितं गीर्भिरु स्वयशसं गृणीमसि ।
ग्नाभिर्विश्वाभिरदितिमनर्वणमक्तोर्युवानं नृमणा अधा पतिम् ॥१४॥
रेभदत्र जनुषा पूर्वो अङ्गिरा ग्रावाण ऊर्ध्वा अभि चक्षुरध्वरम् ।
येभिर्विहाया अभवद्विचक्षणः पाथः सुमेकं स्वधितिर्वनन्वति ॥१५॥

viṣā́m āsā́m ábhayā-nām adhikshítam gīrbhír u sváyaṣasam griṇīmasi | gnā́bhir víṣvābhir áditim anarváṇam aktór yúvānam nṛimáṇā ádhā pátim || 14 || rébhad átra janúshā pū́rvo áñgirā grā́vāṇa ūrdhvā́ abhí cakshur adhvarám | yébhir víhāyā ábhavad vi-cakshaṇáḥ pā́thaḥ sumékam svádhitir vánanvati || 15 || 25 ||

(९३) त्रिनवतितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य पार्थस्तान्व ऋषिः । विश्वे देवा देवताः । (१, ४-८, १०, १२, १४) प्रथमर्चश्चतुर्थ्यादिपञ्चानां दशमीद्वादशीचतुर्दशीनाञ्च प्रस्तारपङ्क्तिः, (२, ३, १३) द्वितीयातृतीयात्रयोदशीनामनुष्टुप्, (९) नवम्या अक्षरैः पङ्क्तिः, (११) एकादश्या न्यङ्कुसारिणी, (१५) पञ्चदश्याश्च पुरस्ताद्बृहती छन्दांसि ॥

॥२६॥ महि द्यावापृथिवी भूतमुर्वी नारी यह्वी न रोदसी सदं नः ।
तेभिर्नः पातं सह्यस एभिर्नः पातं शूषणि ॥१॥
यज्ञेयज्ञे स मर्त्यो देवान्त्सपर्यति । यः सुम्नैर्दीर्घश्रुत्तम आविवासात्येनान् ॥२॥
विश्वेषामिरज्यवो देवानां वार्महः । विश्वे हि विश्वमहसो विश्वे यज्ञेषु यज्ञियाः ॥३॥
ते घा राजानो अमृतस्य मन्द्रा अर्यमा मित्रो वरुणः परिज्मा ।
कद्रुद्रो नृणां स्तुतो मरुतः पूषणो भगः ॥४॥

93.

Máhi dyāvāpṛithivī bhūtam urví nā́rī yahví ná ródasī sádam naḥ | tébhir naḥ pātam sáhyasa ebhír naḥ pātam ṣūsháṇi || 1 || yajñé-yajñe sá mártyo devā́n saparyati | yáḥ sumnaír dīrghaṣrúttama āvívāsaty enān || 2 || víṣveshām irajyavo devā́nām vā́r mahā́ḥ | víṣve hí viṣvámahaso víṣve yajñéshu yajñíyāḥ || 3 || té ghā rā́jāno amṛ́tasya mandrā́ aryamā́ mitró váruṇaḥ párijmā | kád rudró nṛiṇā́m stutó marútaḥ pūsháṇo bhágaḥ || 4 ||

We glorify with praises the fire-divine, the self-famous, who dwells amongst these fearless beings; we praise the irresistible Mother Infinity, together with all creativities of Nature's bounties; we praise the young Lord of night, the moon; we praise the sun, the friend of men and above all, we praise the over-all Lord. 14

There, at first the churner of the fire proclaims the initial rites; then the highly lifted clouds exalt the sacrifice, and invoke the Lord and His lightning with thunder brings forth the excellent water, and produces food on the water-drenched fields. 15

93

O heaven and earth, please be mighty and far-extended; may both of these worlds be gracious to us like the young dames. May you with your protections bring security to us against our strong adversaries; and may you protect us by giving us full strength. 1

That man pleases the divine powers at every service, who being most versed in the inner meanings of texts, serves people with gratifying offerings. 2

O Nature's bounties, give us, to one and all, physical and spiritual powers. Verily, all of you are endowed with great glory. All of you are to be invoked at the time of our sacred acts of benevolence. 3

These Nature's bounties are the joyful lords of ambrosia and are adorable. They are known under different names: *Aryaman* (being the regulator of cosmic order), *Mitra* (the principle of effulgence behind the sun), cirumambient *Varuṇa* (being the master of oceanic forces), *Rudra* (the mighty forces behind the storms), *Maruts* (the cloud-bearing winds), *Pūṣan* (the nourishing principles), and *Bhaga* (the power behind prosperity). 4

उत नो नक्तमपां वृषण्वसू सूर्यामासा सदनाय सधन्या ।
सचा यत्साद्येषामहिर्बुध्नेषु बुध्न्यः ॥५॥

utá no náktam apā́m vṛishaṇvasū sū́ryāmā́sā sádanāya sadhanyā̀ | sácā yát sā́dy eshām áhir budhnéshu budhnyàḥ || 5 || 26 ||

॥२७॥ उत नो देवावश्विना शुभस्पती धामभिर्मित्रावरुणा उरुष्यताम् ।
महः स राय एषतेऽति धन्वेव दुरिता ॥६॥
उत नो रुद्रा चिन्मृळतामश्विना विश्वे देवासो रथस्पतिर्भगः ।
ऋभुर्वाज ऋभुक्षणः परिज्मा विश्ववेदसः ॥७॥
ऋभुरृभुक्षा ऋभुर्विधतो मद आ ते हरी जूजुवानस्य वाजिना ।
दुष्टरं यस्य साम चिदृधग्यज्ञो न मानुषः ॥८॥
कृधी नो अह्रयो देव सवितः स च स्तुषे मघोनाम् ।
सहो न इन्द्रो वह्निभिर्न्येषां चर्षणीनां चक्रं रश्मिं न योयुवे ॥९॥
ऐषु द्यावापृथिवी धातं महदस्मे वीरेषु विश्वचर्षणि श्रवः ।
पृक्षं वाजस्य सातये पृक्षं रायोत तुर्वणे ॥१०॥

utá no devā́v aśvínā śubhás pátī dhā́mabhir mitrā́váruṇā urushyatām | maháḥ sá rāyá éshaté 'ti dhánveva duritá || 6 || utá no rudrá cin mṛiḷatām aśvínā víśve devā́so ráthaspátir bhágaḥ | ṛibhúr vā́ja ṛibhukshaṇaḥ párijmā viśvavedasaḥ || 7 || ṛibhúr ṛibhukshā́ ṛibhúr vidható máda ā́ te hárī jūjuvānásya vājínā | dushṭáram yásya sā́ma cid ṛídhag yajñó ná mā́nushaḥ || 8 || kṛidhí no áhrayo deva savitaḥ sá ca stushe maghónām | sahó na índro váhnibhir ny èshām carshaṇīnā́m cakrám raśmím ná yoyuve || 9 || aíshu dyā́vāpṛithivī dhātam mahád asmé vīréshu viśvácarshaṇi śrávaḥ | pṛikshám vā́jasya sātáye pṛikshám rāyótá turváṇe || 10 || 27 ||

May you, the twin divines, the showerers of wealth, and may you, the sun and moon, and may you, the lords of our waters, come by day and night to our dwellings, whilst clouds set themselves in the firmament in clusters of different shades. 5

And may the twin divines (food and fuel), the lord of water, and the sun and ocean protect us with their benevolence. The one, whom they offer protection, gets ample opulence even through adversities, as a traveller goes safe across a desert. 6

And may the terrible bounties and twin divines make us happy, O omniscient one of universal approach, great and gracious bounties; may the factors leading to sustenance, prosperity, wisdom, strength and also the circumambient wind make us happy. 7

Great is the force of lightning; great is the joy of the worshipper; vigorous are the two driving energies of yours, O rapidly approaching divines. This sacrifice is different; it is divine, not human and its hymn of reverence is unassailable. 8

O the impeller Lord, make us divine and free from shame and faults; you are praised by the priests of nobility. May the resplendent Lord accompanied by the vital forces guide the reins and the chariot-wheel of our life. 9

O heaven and earth, may you grant to our sons name and fame, extending to all quarters of people; may you grant them sustenance for the acquisition of strength; grant them sustenance and wealth for gaining victory over adversaries. 10

॥२८॥ एतं शंसमिन्द्रास्मयुष्ट्वं कूचित्सन्तं सहसावन्नभिष्टये सदा पाह्यभिष्टये।
मेदतां वेदता वसो ॥११॥
एतं मे स्तोमं तना न सूर्ये द्युतद्यामानं वावृधन्त नृणाम्।
संवननं नाश्व्यं तष्टेवानपच्युतम् ॥१२॥
वावर्त येषां राया युक्तैषां हिरण्ययी।
नेमधिता न पौंस्या वृथेव विष्टान्ता ॥१३॥
प्र तद्दुःशीमे पृथवाने वेने प्र रामे वोचमसुरे मघवत्सु।
ये युक्त्वाय पञ्च शतास्मयु पथा विश्राव्येषाम् ॥१४॥
अधीन्न्वत्र सप्ततिं च सप्त च।
सद्यो दिदिष्ट तान्वः सद्यो दिदिष्ट पार्थ्यः सद्यो दिदिष्ट मायवः ॥१५॥

etáṃ ṣáṅsam indrāsmayúsh ṭvám kúcit sántaṃ sahasā-vann abhíshṭaye sádā pāhy abhíshṭaye | medátāṃ vedátā vaso || 11 || etám me stómaṃ taná ná súrye dyutádyāmā-naṃ vāvṛidhanta nṛiṇám | saṃvánanaṃ nā́ṣvyaṃ táshṭevá-napacyutam || 12 || vāvárta yéshāṃ rāyā́ yuktaíshāṃ hiraṇ-yáyī | nemádhitā ná paúṅsyā vrítheva vishṭā́ntā || 13 || prá tád duḥṣíme príthavāne vené prá rāmé vocam ásure ma-ghávatsu | yé yuktvā́ya páñca ṣatā́smayú pathā́ viṣrā́vy eshām || 14 || ádhīn nv átra saptatíṃ ca saptá ca | sadyó didishṭa tā́nvaḥ sadyó didishṭa pārthyáḥ sadyó didishṭa māyaváḥ || 15 || 28 ||

(९४) चतुर्नवतितमं सूक्तम्
(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य काद्रवेयः सर्पोऽर्बुद ऋषिः। ग्रावाणो देवताः। (१-४, ६, ८-१३) प्रथमादिचतुर्ऋचां षष्ठ्या अष्टम्यादिषण्णां च जगती, (५, ७, १४) पञ्चमी-सप्तमीचतुर्दशीनां च त्रिष्टुप् छन्दसी॥

॥२९॥ प्रैते वदन्तु प्र वयं वदाम ग्रावभ्यो वाचं वदता वदद्भ्यः।
यदद्रयः पर्वताः साकमाशवः श्लोकं घोषं भरथेन्द्राय सोमिनः ॥१॥

94.

Praíté vadantu prá vayáṃ vadāma grā́vabhyo vā́caṃ vadatā vádadbhyaḥ | yád adrayaḥ parvatāḥ sākám āṣávaḥ ṣlókaṃ ghósham bhárathéndrāya somínaḥ || 1 ||

O mighty resplendent Lord, (we know that) you are favourably inclined towards us; may you ever protect us, your worshippers, wherever you may be; so that your devotees attain their desires: Award me wisdom, O Lord of riches, for my prosperity. 11

May the priests strengthen this my hymn, which is the destroyer of the enemies and which guides us on brilliant path right up to the sun, and as the carpenter constructs the yokes, firmly set in a horse-driven car. 12

The chariot car has come full of wealth, and laden with gold indicating that many powers have fought the battle to the finish, attaining victory, as if, without an effort. 13

I am seeing before me the vast heaven extending to limitless distances; the sun also rises high to its zenith, then sets into the darkness of nights, and so often the demons of clouds keep it in hiding. In the midst of all this, I proclaim the glory of Nature's bounties, who have come yoked with five hundred chariots, and their affection for us is renowned on the road (which they have traversed). 14

The devotee of extensive noble acts promptly implores for seven-and-seventy cows, the devotee possessing vast lands also prays for it and the one who has keen intellect also prays for it with the same promptness. 15

94

Whilst the venerable priest recites the sacred hymns of praises addressed to the resplendent Lord, we have all around us a serene atmosphere of divine bliss; in response to him, let these other learned sages also speak; let us also speak to the preaching learned sages, and may you also sing praises. 1

एते वदन्ति शतवत्सहस्रवदभि क्रन्दन्ति हरितेभिरासभिः ।
विष्ट्वी ग्रावाणः सुकृतः सुकृत्यया होतुश्चित्पूर्वे हविरद्यमाशत ॥२॥
एते वदन्त्यविदन्नना मधु न्यूङ्खयन्ते अधि पक्व आमिषि ।
वृक्षस्य शाखामरुणस्य बप्सतस्ते सूभर्वा वृषभाः प्रेमराविषुः ॥३॥
बृहद्वदन्ति मदिरेण मन्दिनेन्द्रं क्रोशन्तोऽविदन्नना मधु ।
संरभ्या धीराः स्वसृभिरनर्तिषुराघोषयन्तः पृथिवीमुपब्दिभिः ॥४॥
सुपर्णा वाचमक्रतोप द्यव्याखरे कृष्णा इषिरा अनर्तिषुः ।
न्यङ्नि यन्त्युपरस्य निष्कृतं पुरू रेतो दधिरे सूर्यश्वितः ॥५॥

eté vadanti śatávat sahásravad abhí krandanti háritebhir āsábhiḥ | vishṭví grávāṇaḥ sukrítaḥ sukrityáyā hótuṣ cit pū́rve havirádyam āṣata || 2 || eté vadanty ávidann anā́ mádhu ny ū̃ṅkhayante ádhi pakvá ā́mishi | vṛikshásya ṣā́khām aruṇásya bápsatas té sū́bharvā vṛishabhā́ḥ prém arāvishuḥ || 3 || bṛihád vadanti madiréṇa mandínéndram króṣanto 'vidann anā́ mádhu | saṃrábhyā dhī́rāḥ svásṛibhir anartishur āghosháyantaḥ pṛithivím upabdíbhiḥ || 4 || suparṇā́ vā́cam akratópa dyā́vy ākhare kṛíshṇā ishirā́ anartishuḥ | nyàñ ní yanty úparasya nishkṛitám purū́ réto dadhire sūryaṣvítaḥ || 5 || 20 ||

॥१०॥ उग्रा इव प्रवहन्तः समायमुः साकं युक्ता वृषणो बिभ्रतो धुरः ।
यच्छ्वसन्तो जग्रसाना अराविषुः शृण्व एषां प्रोथथो अर्वतामिव ॥६॥
दशावनिभ्यो दशकक्ष्येभ्यो दशयोक्त्रेभ्यो दशयोजनेभ्यः ।
दशाभीशुभ्यो अर्चताजरेभ्यो दश धुरो दश युक्ता वहद्भ्यः ॥७॥

ugrā́ iva praváhantaḥ samā́yamuḥ sākáṃ yuktā́ vṛíshaṇo bíbhrato dhúraḥ | yác chvasánto jagrasānā́ árāvishuḥ ṣṛiṇvá eshām prothátho árvatām iva || 6 || dáṣāvanibhyo dáṣakakshyebhyo dáṣayoktrebhyo dáṣayojanebhyaḥ | dáṣābhīṣubhyo arcatājárebhyo dáṣa dhúro dáṣa yuktā́ váhadbhyaḥ || 7 ||

They recite loudly like a hundred, like a thousand men; they sing aloud with bright faces, and obtain the sacrificial food. The pious priests through their piety partake of the sacrificial food, even before the invoker (the fire divine). 2

They speak; they receive into their mouths the sweet elixir; they enjoy it just as people enjoy the sweet juices of the ripened fruits; and then continue recitations of the devotional Vedic hymns with the vigour of a bull. 3

They chant aloud the glory of the resplendent Lord with the exhilarating hymns of praises. They grasp the sweet elixir (the herbal juices mixed with milk) by their fingers and tongue, and through ecstasy of joy dance filling the earth with chants. 4

The well-gliding clouds roar in the firmament; they dance like the black deer in the stall; they shower down the expressed ambrosia (of rains) from the upper layers and becoming bright as the sun shines, they yield abundant moisture. 5

Bearing the burthen of the cosmic sacrifice, yoked with the divine love, they (the clouds) exert themselves like spirited horses; when panting and expressing devotion, they cry aloud and their snorting is heard like that of horses. 6

Honour those formidable equipments of performing cosmic sacrifice which have ten workers, ten girths, ten yokes, ten agents, ten encompassers, which are possessed of ten burthens used in performing the sacrifice. 7

ते अद्रयो दशयन्त्रास आशवस्तेषामाधानं पर्येति हर्यतम् ।
त ऊ सुतस्य सोम्यस्यान्धसोंऽशोः पीयूषं प्रथमस्य भेजिरे ॥८॥
ते सोमादो हरी इन्द्रस्य निंसतेंऽशुं दुहन्तो अध्यासते गवि ।
तेभिर्दुग्धं पपिवान्सोम्यं मध्विन्द्रो वर्धते प्रथते वृषायते ॥९॥
वृषा वो अंशुर्न किला रिषाथनेळावन्तः सदमित्स्थनाशिताः ।
रैवत्येव महसा चारवः स्थन यस्य ग्रावाणो अजुषध्वमध्वरम् ॥१०॥

té ádrayo dáṣayantrāsa āṣávas téshām ādhánam páry eti haryatám | tá ū sutásya somyásyándhaso 'ṅṣóḥ pīyū́sham prathamásya bhejire || 8 || té somā́do hárī índrasya niṅsate 'ṅṣúṃ duhánto ádhy āsate gávi | tébhir dugdhám papivā́n somyám mádhv índro vardhate práthate vṛishāyáte || 9 || vṛ́ishā vo aṅṣúr ná kílā rishāthanéḷāvantaḥ sádam ít sthanā́ṣitāḥ | raivatyéva máhasā cā́rava sthana yásya grāvāṇo ájushadhvam adhvarám || 10 || 30 ||

॥३१॥ तृदिला अतृदिलासो अद्रयोऽश्रमणा अशृथिता अमृत्यवः ।
अनातुरा अजराः स्थामविष्णवः सुपीवसो अतृषिता अतृष्णजः ॥११॥
ध्रुवा एव वः पितरो युगेयुगे क्षेमकामासः सदसो न युञ्जते ।
अजुर्यासो हरिषाचो हरिद्रव आ द्यां रवेण पृथिवीमशुश्रवुः ॥१२॥
तदिद्वदन्त्यद्रयो विमोचने यामन्नञ्जस्पा इव घेदुपब्दिभिः ।
वपन्तो बीजमिव धान्याकृतः पृञ्चन्ति सोमं न मिनन्ति बप्सतः ॥१३॥

tṛidilā́ átṛidilāso ádrayo 'ṣramaṇā́ áṣṛithitā ámṛityavaḥ | anāturā́ ajárā sthā́mavishṇavaḥ supīváso átṛishitā átṛishṇajaḥ || 11 || dhruvā́ evá vaḥ pitáro yugé-yuge kshémakāmāsaḥ sádaso ná yuñjate | ajuryā́so harishā́co harídrava ā́ dyā́ṃ rávena pṛithivī́m aṣuṣravuḥ || 12 || tád íd vadanty ádrayo vimócane yā́mann añjaspā́ iva ghéd upabdíbhiḥ | vápanto bī́jam iva dhānyākṛ́taḥ pṛiñcánti sómaṃ ná minanti bápsataḥ || 13 ||

These stones (of pressing juices) having ten reins, swiftly moving, their delightful whirling goes round; they first taste the ambrosia of the fragment of food of the expressed elixir. 8

These devourers of the divine elixir kiss the horses of the resplendent sun. They mix in it the milk, taken from the cosmic cow. It is the privilege of the resplendent self to quaff the sweet elixir juice milked forth by them. Thereupon he increases, waxes broad and grows vigorous. 9

The divine elixir is your showerer (O stones) of benefits; you are unharmed, and abound in food. You are constantly feeding, like the wealthy possessed of splendour. You, O stones, are charming. You make that person happy for whom you perform cosmic sacrifice. 10

Splitting, but unsplit, you, O sacred stones, are untiring, never weary, immortal, free from disease, undecaying, rising and falling, powerful, unthirsting, but generating thirst in others. 11

O stones, your progenitors (the mountains) verily stand firm from age to age; they though desirous of rest, are not displaced from their seat; they are exempt from decay. Enjoying the elixir, they do not lack flowing green juice, and with their voice they make heaven and earth resound with their clamour. 12

These sacred stones proclaim it with their clamour at the time of extracting elixir, like the quick-protecting chariots on the road; and like cultivators of the land when they are sowing seed, they relish the elixir without devouring. 13

सुते अध्वरे अधि वाचमक्रता क्रीळयो न मातरं तुदन्तः ।
वि षू मुञ्चा सुषुवुषो मनीषां वि वर्तन्तामद्रयश्चायमानाः ॥१४॥

॥ ॐ ॥

॥ इत्यष्टमाष्टके चतुर्थोऽध्यायः ॥

[चतुर्थाध्याये वर्गाः ३१, सूक्तानि ९, ऋचः १६०]

sutė́ adhvarė́ ádhi vā́cam akratā́ krī-ḷáyo ná mātáram tudántaḥ | ví shū́ muñcā sushuvúsho manīshā́m ví vartantām ádrayaṣ cā́yamānāḥ || 14 || ३१ ||

Caturtho 'dhyāyaḥ.

अथ पञ्चमोऽध्यायः ॥

(९५) पञ्चनवतितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य (१, ३, ६, ८-१०, १२, १४, १७) प्रथमातृतीयाषष्ठीनामृचामष्टम्यादितृचस्य द्वादशीचतुर्दशीसप्तदशीनाञ्चैळः पुरूरवा ऋषिः, (२, ४-५, ७, ११, १३, १५-१६, १८) द्वितीयाचतुर्थीपञ्चमीसप्तम्येकादशीत्रयोदशीपञ्चदशीषोडश्यष्टादशीनाञ्चोर्वशी ऋषिका । (१, ३, ६, ८-१०, १२, १४, १७) प्रथमातृतीयाषष्ठीनामृचामष्टम्यादितृचस्य द्वादशीचतुर्दशीसप्तदशीनाञ्चोर्वशी, (२, ४-५, ७, ११, १३, १५-१६, १८) द्वितीयाचतुर्थीपञ्चमीसप्तम्येकादशीत्रयोदशीपञ्चदशीषोडश्यष्टादशीनाञ्च पुरूरवा देवते । त्रिष्टुप् छन्दः ॥

॥ हरिःॐ ॥

८१० हये जाये मनसा तिष्ठ घोरे वचांसि मिश्रा कृणवावहै नु ।
न नौ मन्त्रा अनुदितास एते मयस्करन्परतरे चनाहन् ॥१॥
किमेता वाचा कृणवा तवाहं प्राक्रमिषमुषसामग्रियेव ।
पुरूरवः पुनरस्तं परेहि दुरापना वात इवाहमस्मि ॥२॥

95.

Hayé jā́ye mánasā tíshṭha ghore vácāṅsi miṣrā́ kṛiṇa-vāvahai nú | ná nau mántrā ánuditāsa eté máyas karan pá-ratare canáhan || 1 || kím etā́ vācā́ kṛiṇavā távāhám prákra-misham ushásām agriyéva | púrūravaḥ púnar ástam párehi durāpanā́ vā́ta ivāhám asmi || 2 ||

They being effused at the sacrifice, raise their voice for elixir like children at play, striking their mother. They proclaim the praise of the stones, which have effused the elixir. Let the honoured stones revolve. 14

95

[P = *Pururavas* = cloud, loud sounding; and lover
U = *Urvasi* = Lightning; and beloved.
The sun is cloud's father and hence is Urvasi's father-in-law.]

O my indignant lady, turbulent in mind, keep yourself calm. Let us coolly talk to each other. How long shall we keep our thoughts secret? Let us talk them out, since the unspoken words shall not provide us happiness even up to the last day. 1

What shall we achieve by such a dialogue? I had to fly away from thee like the first of the dawn, O highly sounding cloud, go back to your home. You cannot catch me as none can catch wind. 2

इषुर्न श्रिय इषुधेरसना गोषाः शतसा न रंहिः ।
अवीरे क्रतौ वि दविद्युतन्नोरा न मायुं चितयन्त धुनयः ॥३॥
सा वसु दधती श्वशुराय वय उषो यदि वष्ट्यन्तिगृहात् ।
अस्तं ननक्षे यस्मिञ्चाकन्दिवा नक्तं श्नथिता वैतसेन ॥४॥
त्रिः स्म माह्नः श्नथयो वैतसेनोत स्म मेऽव्यत्यै पृणासि ।
पुरूरवोऽनु ते केतमायं राजा मे वीर तन्वस्तदासीः ॥५॥

ˈíshur ná ṣriyá ishudhér asaná gosháḥ ṣatasá ná ráṅhiḥ | avíre krátau ví davidyutan nórā ná māyúṃ citayanta dhúnayaḥ || 3 || sá vásu dádhatī ṣváṣurāya váya úsho yádi váshṭy ántigṛihāt | ástaṃ nanakshe yásmiñ cākán dívā náktaṃ ṣnathitá vaitaséna || 4 || tríḥ sma máhnaḥ ṣnathayo vaitasénotá sma mé 'vyatyai pṛiṇāsi | púrūravó 'nu te kétam āyaṃ rájā me vīra tanvàs tád āsīḥ || 5 || 1 ||

॥२॥ या सुजूर्णिः श्रेणिः सुम्नआपिर्ह्रदेचक्षुर्न ग्रन्थिनी चरण्युः ।
ता अञ्जयोऽरुणयो न सस्रुः श्रिये गावो न धेनवोऽनवन्त ॥६॥
समस्मिञ्जायमान आसत ग्ना उतेमवर्धन्नद्यः स्वगूर्ताः ।
महे यत्त्वा पुरूरवो रणायावर्धयन्दस्युहत्याय देवाः ॥७॥
सचा यदासु जहतीष्वत्कममानुषीषु मानुषो निषेवे ।
अप स्म मत्तरसन्ती न भुज्युस्ता अत्रसन्रथस्पृशो नाश्वाः ॥८॥

yá sujūrṇíḥ ṣréṇiḥ sumnáāpir hradécakshur ná granthínī caraṇyúḥ | tá añjáyo 'ruṇáyo ná sasruḥ ṣriyé gávo ná dhenávo 'navanta || 6 || sám asmiñ jáyamāna āsata gná utém avardhan nadyàḥ svágūrtāḥ | mahé yát tvā purūravo ráṇāyávardhayan dasyuhátyāya deváḥ || 7 || sácā yád āsu jáhatīshv átkam ámānushīshu mánusho nishéve | ápa sma mát tarásantī ná bhujyús tá atrasan rathaspṛíṣo náṣvāḥ || 8 ||

My arrow is not to be cast from the quiver for obtaining glory; no desires are left in me to capture cattle (of enemy). I am no longer keen to make hundredfold riches. My prowess, having lost its strength, no longer flashes forth; my warriors, the terrifiers of the foes, are not able to shout in the firmament. 3

O dawns, if the lightning, offering food and wealth to father-in-law (the sun), loves her husband (the cloud), she has repaired from the neighbouring house to her husband's home, where she loves (her lord), being delighted by his embraces night and day. 4

O loud-sounding clouds, you embrace me thrice a day; you love me without a rival; I have followed you to your dwelling; you have been the sovereign of my person. 5

The lightnings are of different characteristics; they are known as *Sujurni* (swift in flash), *Sreni* (moving in progression), *Sumna-Api* (of high potential), *Hrde-Caksu* (water-nymph), *Granthinc* (Knot-like), and *Caranyu* (serpentile). They are bright decorative, flashing and flickering and like milch-kine, they love to stay for protection. 6

As soon as he is born, the wives, i.e. all the creativities surround him, the spontaneously flowing rivers nourish him, and the divine powers rear you, O loud-sounding clouds, for a mighty conflict, for destroying the wicked and infidels. 7

When I, a mortal, make love, these immortal nymphs, having abandoned their bodies, flee from me like a timid snake, like horses harnessed to a chariot. 8

यदासु मर्तो अमृतासु निस्पृक्सं क्षोणीभिः क्रतुभिर्न पृङ्क्ते ।
ता आतयो न तन्वः शुम्भत स्वा अश्वासो न क्रीळयो दन्दशानाः ॥९॥
विद्युन्न या पतन्ती दविद्योद्भरन्ती मे अप्या काम्यानि ।
जनिष्टो अपो नर्यः सुजातः प्रोर्वशी तिरत दीर्घमायुः ॥१०॥

yád āsu márto amŕitāsu nisprik sám kshoṇībhiḥ krátubhir ná priñkté | tá ātáyo ná tanvàḥ ṣumbhata svá áṣvāso ná **krīḷáyo dándaṣānāḥ || 9 || vidyún ná yá pátantī dávidyod bhárantī me ápyā kámyāni | jánishṭo apó náryaḥ sújātaḥ prórváṣī tirata dīrghám áyuḥ || 10 || २ ||**

॥३॥ जज्ञिष इत्था गोपीथ्याय हि दधाथ तत्पुरूरवो म ओजः ।
अशासं त्वा विदुषी सस्मिन्नहन्न म आशृणोः किमभुग्वदासि ॥११॥
कदा सूनुः पितरं जात इच्छाच्चक्रन्नाश्रु वर्तयद्विजानन् ।
को दंपती समनसा वि यूयोदध यदग्निः श्वशुरेषु दीदयत् ॥१२॥
प्रति ब्रवाणि वर्तयते अश्रु चक्रन्न क्रन्ददाध्ये शिवायै ।
प्र तत्ते हिनवा यत्ते अस्मे परेह्यस्तं नहि मूर मापः ॥१३॥
सुदेवो अद्य प्रपतेदनावृत्परावतं परमां गन्तवा उ ।
अधा शयीत निर्ऋतेरुपस्थेऽधैनं वृका रभसासो अद्युः ॥१४॥

jajñishá itthá gopíthyāya hí dadhátha tát purūravo ma ójaḥ | áṣāsaṃ tvā vidúshī sásminn áhan ná ma áṣriṇoḥ kím abhúg vadāsi || 11 || kadá sūnúḥ pitáraṃ jātá ichāc cakrán náṣru vartayad vijānán | kó dámpatī sámanasā ví yūyod ádha yád agníḥ ṣváṣureshu dídayat || 12 || práti bravāṇi vartáyate áṣru cakrán ná krandad ādhyè ṣiváyai | prá tát te hinavā yát te asmé páreby ástaṃ nahí mūra mápaḥ || 13 || sudevó adyá prapáted ánāvṛit parāvátaṃ paramáṃ gántavá u | ádhā ṣáyīta nírṛiter upásthé 'dhainaṃ vṛíkā rabhasáso adyúḥ || 14 ||

When a mortal mixing with these immortal nymphs has conversed with them with words and actions, they becoming ducks do not show the beauty of their bodies, and like playful horses in their play, they bite and nibble. 9

She, who flashes brilliant like the lightning, bringing me the desirable dews of heaven, appears; then from waters a son, strong and sturdy and friendly to man, is born; may lightning prolong my life for long long times. 10

You have been born thus to protect the earth; you have deposited this vigour in me; why do you now address me, neglectful of my instructions? 11

When shall a son born of you claim me as a father, and, crying, shed drops of tear on recognizing me? What son shall sever husband and wife who are of one mind, now that the fire shines upon your husband's parents? 12

Let me reply. Your son will shed tears, crying out and calling aloud when the expected auspicious moment arrives; I will send you that child which is yours in me. Now please depart to your house; you cannot, O simpleton, detain me further. 13

Your lover, who sports with you, may now depart, never to return, depart to proceed to a distant region. Either let him sleep upon the lap of misfortune,, or let the swift-moving wolves devour him. 14

पुरूरवो मा मृथा मा प्र पप्तो मा त्वा वृकासो अशिवास उ क्षन् ।
न वै स्त्रैणानि सख्यानि सन्ति सालावृकाणां हृदयान्येता ॥१५॥

púrūravo mấ mṛithā mấ prá papto mấ tvā vṛikāso áṣivāsa u kshan | ná vaí straíṇāni sakhyấni santi sālāvṛikấṇām hṛídayāny etấ || 15 || 3 ||

॥४॥ यद्विरूपाचरं मर्त्येष्ववसं रात्रीः शरदश्चतस्रः ।
घृतस्य स्तोकं सकृदह्न आश्नां तादेवेदं तातृपाणा चरामि ॥१६॥
अन्तरिक्षप्रां रजसो विमानीमुप शिक्षाम्युर्वशीं वसिष्ठः ।
उप त्वा रातिः सुकृतस्य तिष्ठान्नि वर्तस्व हृदयं तप्यते मे ॥१७॥
इति त्वा देवा इम आहुरैळ यथेमेतद्भवसि मृत्युबन्धुः ।
प्रजा ते देवान्हविषा यजाति स्वर्ग उ त्वमपि मादयासे ॥१८॥

yád vírūpấcaram mártyeshv ávasam rấtrīḥ ṣarádaṣ catasraḥ | ghṛitásya stokám sakṛíd áhna āṣnām tád evédám tātṛipāṇấ carāmi || 16 || antarikshaprấm rájaso vimấnīm úpa ṣikshāmy urváṣīm vásishṭhaḥ | úpa tvā rātíḥ sukṛitásya tíshṭhān ní vartasva hṛídayam tapyate me || 17 || íti tvā devấ imá āhur aiḷa yáthem etád bhávasi mṛityúbandhuḥ | prajấ te devấn havíshā yajāti svargá u tvám ápi mādayāse || 18 || 4 ||

(९६) षण्णवतितमं सूक्तम्
(१-१३) त्रयोदशर्चस्यास्य सूक्तस्याङ्गिरसो बरुरैन्द्रः सर्वहरिर्वा ऋषिः । हरिर्देवता । (१-११) प्रथमाद्येकादशर्चां जगती, (१२-१३) द्वादशीत्रयोदश्योश्च त्रिष्टुप् छन्दसी ॥

॥५॥ प्र ते महे विदथे शंसिषं हरी प्र ते वन्वे वनुषो हर्यतं मदम् ।
घृतं न यो हरिभिश्चारु सेचत आ त्वा विशन्तु हरिवर्पसं गिरः ॥१॥

96.

Prá te mahé vidáthe ṣaṅsisham hárī prá te vanve vanúsho haryatám mádam | ghṛitám ná yó háribhiṣ cấru sécata ấ tvā viṣantu hárivarpasam gíraḥ || 1 ||

Die not, O clouds, nor vanish; let not the hideous wolves devour you. (Please remember that) with women there can be no lasting friendship; their hearts are the hearts of jackals. 15

When changed in form I wandered amongst mortals, I spent four delightful years. I for my meals took once a day a bit of butter; satisfied with that I now depart. 16

I, her best lover, bring under subjection the lightning who fills the firmament with lustre and measures out the region. May the bestower of the auspicisous rite, abide near you; come back — my heart is bruning. 17

O Aila, the loud-sounding clouds, these divines say to you, since you are indeed subject to death, "let your progeny propitiate your revered cosmic forces with oblations, then alone you shall rejoice (with me) in heaven". 18

96

(O Sun), I glorify your two vigorous steeds (the mighty driving forces of repulsion and attraction) at the cosmic sacrifice. May we be exhilarated by your blessings. You drive away, and even destroy, the demon clouds. What a wonder, that the bright-tinted clouds shower the torrents of pure water from above like beautiful butter! may my praises reach you. 1

हरिं हि योनिमभि ये समस्वरन्हिन्वन्तो हरी दिव्यं यथा सदः ।
आ यं पृणन्ति हरिभिर्न धेनव इन्द्राय शूषं हरिवन्तमर्चत ॥२॥
सो अस्य वज्रो हरितो य आयसो हरिर्निकामो हरिरा गभस्त्योः ।
द्युम्नी सुशिप्रो हरिमन्युसायक इन्द्रे नि रूपा हरिता मिमिक्षिरे ॥३॥
दिवि न केतुरधि धायि हर्यतो विव्यचद्वज्रो हरितो न रंह्या ।
तुददहिं हरिशिप्रो य आयसः सहस्रशोका अभवद्धरिंभरः ॥४॥
त्वंत्वमहर्यथा उपस्तुतः पूर्वेभिरिन्द्र हरिकेश यज्वभिः ।
त्वं हर्यसि तव विश्वमुक्थ्यमसामि राधो हरिजात हर्यतम् ॥५॥

hárim hí yó-
nim abhí yé samásvaran hinvánto hárī divyám yáthā sá-
daḥ | ā́ yám priṇánti háribhir ná dhenáva índrāya sūshám
hárivantam arcata || 2 || só asya vájro hárito yá āyasó hárir
níkāmo hárir ā́ gábhastyoḥ | dyumní suṣipró hárimanyusā-
yaka índre ní rūpā́ háritā mimikshire || 3 || diví ná ketúr
ádhi dhāyi haryató vivyácad vájro hárito ná ráṅhyā | tudád
áhiṃ hárisipro yá āyasáḥ sahásrasokā abhavad dharim-
bharáḥ || 4 || tvám-tvam aharyathā úpastutaḥ pū́rvebhir in-
dra harikeṣa yájvabhiḥ | tvám haryasi táva víṣvam ukthyàm
ásāmi rā́dho harijāta haryatám || 5 || 5 ||

॥६॥ ता वज्रिणं मन्दिनं स्तोम्यं मद इन्द्रं रथे वहतो हर्यता हरी ।
पुरूण्यस्मै सवनानि हर्यत इन्द्राय सोमा हरयो दधन्विरे ॥६॥
अरं कामाय हरयो दधन्विरे स्थिराय हिन्वन्हरयो हरी तुरा ।
अर्वद्भिर्यो हरिभिर्जोषमीयते सो अस्य कामं हरिवन्तमानशे ॥७॥

tā́ vajríṇam mandínaṃ stómyam máda índram ráthe va-
hato haryatā́ hárī | purū́ṇy asmai sávanāni háryata índrāya
sómā hárayo dadhanvire || 6 || áram kā́māya hárayo dadhan-
vire sthirā́ya hinvan hárayo hárī turā́ | árvadbhir yó hári-
bhir jósham íyate só asya kā́mam hárivantam ānaṣe || 7 ||

May you all priase the vigour of the two horses of the Sun, who drive the chariot in the firmament. These horses take the Sun to the assembly of the great Cosmic Sacrifice. May you all worship the Sun, who derives his might from his horses who drive his chariot. At this sacrifice, the entire creation, every one, participates in the enjoyment of the golden-tinted blissful elixir, just as milch-kine are satisfied with their milk. 2

That is his thunderbolt, yellow, made of iron, the destroyer of foes, desirable, it is in his hands; he is possessed of riches, handsome-jawed, possessed of a shaft and anger which destroys enemies—many golden-tinted forms are mixed in our resplendent Lord (or the Sun). 3

He has been placed by His worshippers in the sky, like the banner of light, the sun. His desirable bolt reaches the foe, as the bay horses (of the sun attain their final goal) through speed. The iron thunderbolt, with yellow jaws smites the nescience, the wicked; He, our resplendent Lord, Lord of horses, shines with thousand lustres. 4

O resplendent Lord (or the sun) with yellow locks, when praised by ancient worshippers, you are pleased to receive the oblation. You, who are manifested of a golden hue, deserve your universal praise. These praises are your superb and delightful sustenance. 5

These two delightful horses yoked to the sun bring the thunderer, the rejoicing and laudable radiant sun, in his car to the place of blissful activities. For him, the beloved one, many libations of the brilliant devotional offerings are stored up (at the cosmic sacrifice). 6

The golden-hued cosmic exhilarating elixirs are stored up to furnish him full satisfaction. The golden-hued saps urge the two swift-horses to serve the stalwart (sun). The chariot rushes with spirited vigour to the place of conflict, reaches the destination, where the sweet devotional elixir is being presented. 7

हरिश्मशारुर्हरिकेश आयसस्तुरस्पेये यो हरिपा अवर्धत ।
अर्वद्भिर्यो हरिभिर्वाजिनीवसुरति विश्वा दुरिता पारिषद्धरी ॥८॥
स्रुवेव यस्य हरिणी विपेततुः शिप्रे वाजाय हरिणी दविध्वतः ।
प्र यत्कृते चमसे मर्मृजद्धरी पीत्वा मदस्य हर्यतस्यान्धसः ॥९॥
उत स्म सद्म हर्यतस्य पस्त्यो३रत्यो न वाजं हरिवाँ अचिक्रदत् ।
मही चिद्धि धिषणाहर्यदोजसा बृहद्वयो दधिषे हर्यतश्चिदा ॥१०॥

hárișmașārur hárikeșa āyasás turaspéye yó haripā́ ávardhata | árvadbhir yó háribhir vājínīvasur áti víșvā duritā́ pā́rishad dhárī || 8 || srúveva yásya hárinī vipetátuḥ șípre vā́jāya hárinī dávidhvataḥ | prá yát kṛité camasé mármṛijad dhárī pītvā́ mádasya haryatásyā́ndhasaḥ || 9 || utá sma sádma haryatásya pastyòr átyo ná vā́jam hárivāñ acikradat | mahí cid dhí dhishánā́haryad ójasā bṛihád váyo dadhishe haryatáș cid ā́ || 10 || 6 ||

आ रोदसी हर्यमाणो महित्वा नव्यंनव्यं हर्यसि मन्म नु प्रियम् ।
प्र पस्त्यमसुर हर्यतं गोराविष्कृधि हरये सूर्याय ॥११॥
आ त्वा हर्यन्तं प्रयुजो जनानां रथे वहन्तु हरिशिप्रमिन्द्र ।
पिबा यथा प्रतिभृतस्य मध्वो हर्यन्यज्ञं सधमादे दशोणिम् ॥१२॥
अपाः पूर्वेषां हरिवः सुतानामथो इदं सवनं केवलं ते ।
ममद्धि सोमं मधुमन्तमिन्द्र सत्रा वृषञ्जठर आ वृषस्व ॥१३॥

ā́ ródasī háryamāṇo mahitvā́ návyam-navyam haryasi mánma nú priyám | prá pastyàm asura haryatám gór āvísh kṛidhi háraye sū́ryāya || 11 || ā́ tvā haryántam prayújo jánānām ráthe vahantu hárișipram indra | píbā yáthā prátibhṛitasya mádhvo háryan yajñám sadhamā́de dáșoṇim || 12 || ápāḥ pū́rveshām harivaḥ sutā́nām átho idám sávanam kévalam te | mamaddhí sómam mádhumantam indra satrā́ vṛishañ jaṭhára ā́ vṛishasva || 13 || 7 ||

The golden-bearded, golden-haired, iron-hearted resplendent sun, the drinker of the golden elixir, has been invigorated by the elixir, which he has quickly quaffed. The elixir is rich in sacrificial food brought by the swift vigorous horses; may the sun drive his two bay horses safe through all possible difficulties. 8

He (the sun) is praised, whose driving horses alight (upon the elixir) like two ladles, whose yellow and bright jaws tremble with eagerness for the sacrificial food, who tastes the delicious exhilarating beverage in the appropriate cup, and who rubs down the sturdy horses (yoked to his chariot). 9

The dwelling of the gracious (sun) is in heaven down to the earth. Exhilarated by the divine elixir, he rushes impetuously as a charger to battle. The earnest prayer for the fulfilment of his desires invokes him (endowed with) strength. (O sun), you amply provide food to your ardent and sincere (devotee). 10

You (O sun, or the resplendent Lord), who are the object of love, fill the entire space from heaven to earth with your glory and greatness. You are worthy of tributes ever new and new. O powerful one, you are always quick in finding out the stores of water for the sake of the water-seizing sun. 11

Let your horses yoked to the cosmic chariot bring you, O sun, (or O Lord of resplendence), the yelow-jawed, ever desirous of sacrifice, in the midst of the other cosmic participants. (O Sun), fully taking part in the cosmic sacrifice, you enjoy the divine elixir, sweetly flavoured, and pressed by ten fingers. May you be fully invoked in the cosmic activity. 12

O sun, lord of divine horses, you have been accepting previous libations. This sacrifice is also exclusively for you. O resplendent sun, exhilarate yourself, with the sweet elixir. O showerer of copious rains, shower it on the lands over which you are supreme. 13

(९७) सप्तनवतितमं सूक्तम्

(१-२३) त्रयोविंशत्यृचस्यास्य सूक्तस्याथर्वणो भिषगृषिः । ओषधयो देवता । अनुष्टुप् छन्दः ॥

॥८॥

या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा ।
मनै नु बभ्रूणामहं शतं धामानि सप्त च ॥१॥
शतं वो अम्ब धामानि सहस्रमुत वो रुहः ।
अधा शतक्रत्वो यूयमिमं मे अगदं कृत ॥२॥
ओषधीः प्रति मोदध्वं पुष्पवतीः प्रसूवरीः ।
अश्वा इव सजित्वरीर्वीरुधः पारयिष्ण्वः ॥३॥
ओषधीरिति मातरस्तद्वो देवीरुप ब्रुवे ।
सनेयमश्वं गां वास आत्मानं तव पूरुष ॥४॥
अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता ।
गोभाज इत्किलासथ यत्सनवथ पूरुषम् ॥५॥

97.

Yā́ óshadhīḥ pū́rvā jātā́ devébhyas triyugám purā́ | mánai nú babhrū́ṇām ahám ṣatám dhā́māni saptá ca || 1 || ṣatám vo amba dhā́māni sahásram utá vo rúhaḥ | ádhā ṣatakratvo yūyám imám me agadám kṛita || 2 || óshadhīḥ práti modadhvam púshpavatīḥ prasū́varīḥ | áṣvā iva sajítvarīr vīrúdhaḥ pārayishṇvàḥ || 3 || óshadhīr íti mātaras tád vo devīr úpa bruve | sanéyam áṣvam gā́m vā́sa ātmā́nam táva pūrusha || 4 || aṣvatthé vo nishádanam parṇé vo vasatísh kṛitā́ | gobhā́ja ít kílāsatha yát sanávatha pū́rusham || 5 || 8 ||

॥९॥

यत्रौषधीः समग्मत राजानः समिताविव ।
विप्रः स उच्यते भिषग्रक्षोहामीवचातनः ॥६॥

yátraúshadhīḥ samágmata rā́jānaḥ sámitāv iva | vípraḥ sá ucyate bhishág rakshohā́mīvacā́tanaḥ || 6 ||

97

I know the hundred and seven applications of the brown-tinted plants, which have been growing since ancient times, much before men were born and thriving during the three seasons (spring, rains and autumn). 1

You are like mothers of mankind; a hundred are your applications, a thousandfold is your growth; may you who fulfil a hundred functions make this my (man) free from disease. 2

Rejoice, plants, bearing abundant flowers and fruit, triumphing together (over disease) like victorious horses, sprouting forth, bearing men safe beyond disease. 3

"Plants!" thus I hail you; you are the divine mothers of mankind. Oh physician, I shall give you a horse, a cow, and a garment, even myself (in case you cure the sick). 4

Your abode is in the holy tree *(aśvattha)*, your dwelling is established in the *palaśa* leaves; you shall assuredly become the winner of cattle, if you could effectively cure and thus save this man for me. 5

Where, plants, you are congregated like princes in battle, thereby the sage is designated a physician, the destroyer of evil infections and extirpator of virus disease. 6

अश्वावतीं सोमावतीमूर्जयन्तीमुदोजसम् ।
आवित्सि सर्वा ओषधीरस्मा अरिष्टतातये ॥७॥
उच्छुष्मा ओषधीनां गावो गोष्ठादिवेरते ।
धनं सनिष्यन्तीनामात्मानं तव पूरुष ॥८॥
इष्कृतिर्नाम वो माताथो यूयं स्थ निष्कृतीः ।
सीराः पतत्रिणी स्थन यदामयति निष्कृथ ॥९॥
अति विश्वाः परिष्ठाः स्तेन इव व्रजमक्रमुः ।
ओषधीः प्राचुच्यवुर्यत्किं च तन्वो रपः ॥१०॥

asvāvatím so-
māvatī́m ūrjáyantīm údojasam | ā́vitsi sárvā óshadhīr asmā́ arishṭátātaye || 7 || úc chúshmā óshadhīnām gā́vo goshṭhā́d iverate | dhánam sanishyántīnām ātmā́nam táva pūrusha || 8 || íshkritir nā́ma vo mātā́tho yūyám stha níshkritīḥ | sīráḥ patatríṇī sthana yád āmáyati nísh kritha || 9 || áti víṣvāḥ parishṭhā́ stená iva vrajám akramuḥ | óshadhīḥ prā́cucyavur yát kím ca tanvò rápaḥ || 10 || ९ ||

॥१०॥

यदिमा वाजयन्नहमोषधीर्हस्त आदधे ।
आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा ॥११॥
यस्यौषधीः प्रसर्पथाङ्गमङ्गं परुष्परुः ।
ततो यक्ष्मं वि बाधध्व उग्रो मध्यमशीरिव ॥१२॥
साकं यक्ष्म प्र पत चाषेण किकिदीविना ।
साकं वातस्य ध्राज्या साकं नश्य निहाकया ॥१३॥

yád imā́ vājáyann ahám óshadhīr hásta ādadhé | ātmā yákshmasya naṣyati purā́ jīvagṛ́bho yathā || 11 || yásyau-shadhīḥ prasárpathā́ñgam-añgam párush-paruḥ | táto yáksh-mam ví bādhadhva ugró madhyamaṣī́r iva || 12 || sākám yakshma prá pata cā́sheṇa kikidīvínā | sākám vā́tasya dhrā́-jyā sākám naṣya nihā́kayā || 13 ||

I praise here the virtues of belonging to four categories: (i) *asvavati,* the curatives; (ii) *somavati,* the sedatives, (iii) *urjayanti,* the energizing and (iv) *ud-ojasa,* the rejuvenating. All these plants, I praise for the purpose of overcoming this disease. 7

O man, the healing virtues of the plants stream forth (from these herbs) like cattle from the stall; they have the competency of restoring the richness of health to you. 8

(O plants), verily your mother is *Iṣkṛti,* the Reliever, and therefore, you are called *Niṣkṛti,* the restorer; whensoever a man is ill, you cure him. 9

The universal all-pervading plants assail diseases as a thief attacks a cow-shed; they drive out all types of infirmities of body whichsoever. 10

As soon as I take these plants in my hand, the vanished strength is restored, and the soul or the root of the malady perishes before the sick succumbs to disease. 11

From him, O plants, in whom you creep from limb to limb, from joint to joint, you drive away disease like some strong arbiter of strife. 12

Fly forth, sickness, with the jay, with the blue jay, with the velocity of the wind; vanish together with the iguana. 13

अन्या वो अन्यामवत्वन्यान्यस्या उपावत ।
ताः सर्वाः संविदाना इदं मे प्रावता वचः ॥१४॥
याः फलिनीर्या अफला अपुष्पा याश्च पुष्पिणीः ।
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ॥१५॥

anyā́ vo anyā́m avatv anyā́nyásyā úpāvata | tā́ḥ sárvāḥ saṃvidānā́ idám me prā́vatā vácaḥ || 14 || yā́ḥ phalínīr yā́ aphalā́ apushpā́ yā́ṣ ca pushpíṇīḥ | bṛíhaspátiprasūtās tā́ no muñcantv áṅhasaḥ || 15 || 10 ||

॥११॥

मुञ्चन्तु मा शपथ्यादथो वरुण्यादुत ।
अथो यमस्य पड्बीशात्सर्वस्माद्देवकिल्बिषात् ॥१६॥
अवपतन्तीरवदन्दिव ओषधयस्परि ।
यं जीवमश्नवामहै न स रिष्याति पूरुषः ॥१७॥
या ओषधीः सोमराज्ञीर्बह्वीः शतविचक्षणाः ।
तासां त्वमस्युत्तमारं कामाय शं हृदे ॥१८॥
या ओषधीः सोमराज्ञीर्विष्ठिताः पृथिवीमनु ।
बृहस्पतिप्रसूता अस्यै सं दत्त वीर्यम् ॥१९॥
मा वो रिषत्खनिता यस्मै चाहं खनामि वः ।
द्विपच्चतुष्पदस्माकं सर्वमस्त्वनातुरम् ॥२०॥

muñcántu mā ṣapathyā̀d átho varuṇyā̀d utá | átho yamásya páḍbīṣāt sárvasmād devakilbishā́t || 16 || avapátantīr avadan divá óshadhayas pári | yám jīvám aṣnávāmahai ná sá rishyāti pū́rushaḥ || 17 || yā́ óshadhīḥ sómarājñīr bahvī́ḥ ṣatávicakshaṇāḥ | tā́sām tvám asy uttamā́ram kā́māya ṣáṃ hṛidé || 18 || yā́ óshadhīḥ sómarājñīr víshṭhitāḥ pṛithivī́m ánu | bṛíhaspátiprasūtā asyaí sám datta vīryàm || 19 || mā́ vo rishat khanitā́ yásmai cāhám khánāmi vaḥ | dvipác cátushpad asmā́kam sárvam astv anāturā́m || 20 ||

O plants, let each of you go to the other, lend assistance to the other; thus being all mutually joined together, attend to this my invocation. 14

Whether bearing fruit or barren, whether flowering or flowerless, may they, the progeny of the supreme protector, liberate us from our pain and grief. 15

May they liberate me from the pain and sickness produced by negligence and ignorance, from the sin caused by a disregard to natural ways of life. May they liberate us from the fetters of death, and from all guilt caused by disobeying Nature's bounties. 16

The plants, descending from heaven, said, "no evil shall befall a man, whom, while he lives, we nourish." 17

Of all the plants, which have the divine elixir, the Master Cure, for their king, which are numerous and all-seeking, you, O divine elixir, are the best; be prompt to the wishful and sweet to the heart. 18

May the plants, which have the divine elixir, the Master Cure, for their king, which are scattered all over the earth, which are the offspring of our supreme protector, give vigour to this infirm body. 19

Let not the digger hurt you, nor the sick person for whom I dig you up; may all my bipeds and quadrupeds be free from disease. 20

याश्चेदमुपशृण्वन्ति याश्च दूरं परागताः ।
सर्वाः संगत्य वीरुधोऽस्यै सं दत्त वीर्यम् ॥२१॥
ओषधयः सं वदन्ते सोमेन सह राज्ञा ।
यस्मै कृणोति ब्राह्मणस्तं राजन्पारयामसि ॥२२॥
त्वमुत्तमास्योषधे तव वृक्षा उपस्तयः ।
उपस्तिरस्तु सोऽस्माकं यो अस्माँ अभिदासति ॥२३॥

yā́ṣ cedám upaṣriṇvánti yā́ṣ ca dūrám párāgatāḥ | sárvāḥ saṃgátya vīrudho 'syaí sáṃ datta vīryàm || 21 || óshadhayaḥ sáṃ vadante sómena sahá rā́jñā | yásmai kriṇóti brāhmaṇás táṃ rājan pārayāmasi || 22 || tvám uttamā́sy oshadhe táva vṛikshā́ úpastayaḥ | úpastir astu sò 'smā́kaṃ yó asmā́ñ abhidā́sati || 23 || 11 ||

(९८) अष्टनवतितमं सूक्तम्
(१-१२) द्वादशर्चस्यास्य सूक्तस्यार्ष्टिषेणो देवापिर्ऋषिः । देवा देवता । त्रिष्टुप् छन्दः ॥

बृहस्पते प्रति मे देवतामिहि मित्रो वा यद्वरुणो वासि पूषा ।
आदित्यैर्वा यद्वसुभिर्मरुत्वान्त्स पर्जन्यं शंतनवे वृषाय ॥१॥
आ देवो दूतो अजिरश्चिकित्वान्त्वद्देवापे अभि मामगच्छत् ।
प्रतीचीनः प्रति मामा ववृत्स्व दधामि ते द्युमतीं वाचमासन् ॥२॥
अस्मे धेहि द्युमतीं वाचमासन्बृहस्पते अनमीवामिषिराम् ।

98.

Bṛíhaspate práti me devátām ihi mitró vā yád váruṇo vā́si pūshā́ | ādityaír vā yád vásubhir marútvān sá parjányaṃ ṣáṃtanave vṛishāya || 1 || ā́ devó dūtó ajirā́ṣ cikitvā́n tvád devāpe abhí mā́m agachat | pratīcīnáḥ práti mā́m ā́ vavṛitsva dádhāmi te dyumátīṃ vā́cam āsán || 2 ||

All the plants that hear this invocation and those which are removed far off, come together and give vigour and health to this (sick body). 21

All the plants, in the presence of the divine elixir, the king, declare, "O king, we save him who on the advice of the expert physician, takes us as medicine." 22

O divine herb, Soma, you are the best of the plants; to you other plants pay obeisance and salute. Let him be subject to us whosoever attacks us. 23

98

O Lord Supreme, may you on my behalf, approach Nature's bounties, such as the sun, the ocean, or nourishing elements. May you come with vital principles, solar rays, natural resources of wealth, cosmic vital elements, and let the clouds pour rain water for the thirsty lands. 1

Let a divine messenger, quick and intelligent, the meteorologist, i.e., the foreteller of rains and thunder, send light and come to me. Come, O Lord Supreme to me, turning towards me; I have reverential words of brilliant eulogium for you. 2

यया वृष्टिं शंतनवे वनाव दिवो द्रप्सो मधुमाँ आ विवेश ॥३॥
आ नो द्रप्सा मधुमन्तो विशन्त्विन्द्र देह्यधिरथं सहस्रम् ।
नि षीद होत्रमृतुथा यजस्व देवान्देवापे हविषा सपर्य ॥४॥
आर्ष्टिषेणो होत्रमृषिर्निषीदन्देवापिर्देवसुमतिं चिकित्वान् ।
स उत्तरस्मादधरं समुद्रमपो दिव्या असृजद्वर्ष्या अभि ॥५॥
अस्मिन्त्समुद्रे अध्युत्तरस्मिन्नापो देवेभिर्निवृता अतिष्ठन् ।
ता अद्रवन्नार्ष्टिषेणेन सृष्टा देवापिना प्रेषिता मृक्षिणीषु ॥६॥

asm
dhehi dyumátīṃ vā́cam āsán brihaspate anamīvā́m ishirā́m
yáyā vṛishṭím ṣáṃtanave vánāva divó drapsó mádhumāñ
viveṣa || 3 || ā́ no drapsā́ mádhumanto viṣantv índra deh
ádhiratham̧ sahásram | ní shīda hotrám ṛituthā́ yajasva d
vā́n devāpe havíshā saparya || 4 || ārshṭishenó hotrám ṛísh
nishī́dan devā́pir devasumatím̧ cikitvā́n | sá úttarasmād ádha
ram̧ samudrám apó divyā́ asṛijad varshyā̀ abhí || 5 || asm
samudré ádhy úttarasminn ā́po devébhir nívṛitā átishṭhan
tá adravann ārshṭisheṇéna sṛishṭā́ devā́pinā préshit
mṛikshíṇīshu || 6 || 12 ||

॥१३॥ यद्देवापिः शंतनवे पुरोहितो होत्राय वृतः कृपयन्नदीधेत् ।
देवश्रुतं वृष्टिवनिं रराणो बृहस्पतिर्वाचमस्मा अयच्छत् ॥७॥
यं त्वा देवापिः शुशुचानो अग्न आर्ष्टिषेणो मनुष्यः समीधे ।
विश्वेभिर्देवैरनुमद्यमानः प्र पर्जन्यमीरया वृष्टिमन्तम् ॥८॥

yád devā́piḥ ṣáṃtanave puróhito hotrā́ya vṛitáḥ kṛipá
yann ádīdhet | devaṣrútam̧ vṛishṭivánim̧ rárāṇo bṛíhaspáti
vā́cam asmā ayachat || 7 || yám̧ tvā devā́piḥ ṣuṣucānó agn
ārshṭishenó manushyàḥ samīdhé | víṣvebhir devaír anumad
yámānaḥ prá parjányam īrayā vṛishṭimántam || 8 ||

O Lord Supreme, may I have reverential words of a brilliant eulogium, prompt and free from defect, by which we two may obtain rain from heaven for the thrirsty lands; the sweet rain drops sent by you (from heaven) have come down and entered into realm of the earth. 3

May the sweet drops of rain fall upon us. Grant us, O Lord of resplendence, a thousand chariot-loads (of harvest). Sit down, O foreteller of rains and thunder, to your duties as a priest. At the proper season, offer sacrifiece to the Nature's bounties, and worship them with oblations (i.e. in due seasons, cultivate the land, and give water and maure to it). 4

The sage, *Devapi,* i.e., the forteller of rains and thunder (the rain-scientist or meteorologist), the son of the weather-scientist *(Ṛṣṭiṣeṇa)*, knowing how to propititate the divine powers, has sat down to his functions as priest. He has brought down the rain waters from high heaven, from the upper to the lower regions of midspace. 5

In this upper region of space, the waters stand dammed up by Nature's forces; set free by *Devapi,* i.e. the rain meteorologist, the disciple of a weather-scientist *(Ṛṣṭiṣeṇa)* the water-bearing clouds are sent forth over the plains. 6

When the cosmic meteorologist *(Devapi)*, the expert adviser in respect to dry lands, coolly gives advice to Him, the Supreme Lord listens and thereon commands rains to come down and they obey His words. 7

O fire-divine, when the mortal meteorologist, the son of weather-scientist, has kindled you, and when all Nature's bounties have been invoked, you send down the rain-laden clouds. 8

त्वां पूर्व ऋषयो गीर्भिरायन्त्वामध्वरेषु पुरुहूत विश्वे ।
सहस्राण्यधिरथान्यस्मे आ नो यज्ञं रोहिदश्वोप याहि ॥९॥
एतान्यग्ने नवतिर्नव त्वे आहुतान्यधिरथा सहस्रा ।
तेभिर्वर्धस्व तन्वः शूर पूर्वीर्दिवो नो वृष्टिमिषितो रिरीहि ॥१०॥
एतान्यग्ने नवतिं सहस्रा सं प्र यच्छ वृष्ण इन्द्राय भागम् ।
विद्वान्पथ ऋतुशो देवयानानप्यौलानं दिवि देवेषु धेहि ॥११॥
अग्ने बाधस्व वि मृधो वि दुर्गहापामीवामप रक्षांसि सेध ।
अस्मात्समुद्राद्बृहतो दिवो नोऽपां भूमानमुप नः सृजेह ॥१२॥

tvā́m pū́rva ṛíshayo gīrbhír āyan tvā́m adhvaréshu puruhūta víṣve | sahásrāṇy ádhirathāny asmé ā́ no yajñám rohid-aṣvópa yāhi || 9 || etā́ny agne navatír náva tvé ā́hutāny ádhi-rathā sahásra | tébhir vardhasva tanvàḥ ṣūra pūrvír divó no vṛishṭím ishitó rirīhi || 10 || etā́ny agne navatím sahásrā sám prá yacha vṛíshṇa índrāya bhāgám | vidvā́n pathá ṛi-tuṣó devayā́nān ápy aulānám diví devéshu dhehi || 11 || ágne bā́dhasva ví mṛídho ví durgáhā́pā́mīvām ápa rákshāṅsi sedha | asmā́t samudrā́d bṛiható divó no 'pā́m bhūmā́nam úpa naḥ sṛijehá || 12 || 13 ||

(९९) नवनवतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य वैखानसो वम्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

८।५।१४ कं नश्चित्रमिषण्यसि चिकित्वान्पृथुग्मानं वाश्रं वावृधध्यै ।
कत्तस्य दातु शवसो व्युष्टौ तक्षद्वज्रं वृत्रतुरमपिन्वत् ॥१॥

99.

Kám naṣ citrám ishaṇyasi cikitvā́n pṛithugmā́nam vāṣ-rám vāvṛidhádhyai | kát tásya dā́tu ṣávaso vyùshṭau tákshad vájram vṛitratúram ápinvat || 1 ||

The ancient sages have been approaching you with hymns; O invoked of many, O Lord of radiant energies, all worshippers address you at worship. May you grant us thousands of chariot-loads (of grain), and may you come to our sacrifices (i.e. bless us in all our efforts of public service). 9

O fire-divine, ninety-and-nine thousands of chariot-loads of harvest have been offered to you; with them, O hero, the fire-divine, nourish all your flames; and thus solicited, send us rains from heaven. 10

O fire-divine, give these ninety thousands to the showerer, as his share; knowing the paths traversed by Nature's forces in due seasons, may you place our water resources in heaven amongst the divine powers. 11

O fire-divine, demolish our enemies, demolish their strong-holds, drive away disease, drive away the wicked from this ocean; from vast heaven, may you send down upon us here abundance of rain. 12

99

O resplendent Lord, knowing our needs, what marvellous, comprehensive laudable wealth do you bestow upon us for our advantage. With all His strength at the maximum, He fabricated the wicked-slaying thunderbolt, and let the waters flow (from the clouds). That has been His wonderful gift to us. 1

स हि द्युता विद्युता वेति साम॑ पृथुं योनि॑मसुरत्वा स॑साद ।
स सनी॑ळेभिः प्रसहानो अ॑स्य भ्रातुर्न ऋ॒ते स॒प्तथ॑स्य मा॒याः ॥२॥
स वाजं॒ यातापदुष्पदा यन्त्स्वर्षाता परि॑ षदत्सनि॒ष्यन् ।
अ॒नर्वा यच्छ॒तदु॑रस्य वेदो घ्नञ्छि॒श्नदे॑वाँ अ॒भि वर्प॑सा भूत् ॥३॥
स य॒ह्व्यो॒३॒॑ऽवनी॒र्गोष्वर्वा जुहोति प्रधन्या॑सु सस्रिः ।
अ॒पादो॒ यत्र॑ युज्या॑सोऽर॒था द्रो॒ण्य॑श्वास॒ ईर॑ते घृ॒तं वाः ॥४॥
स रु॒द्रेभि॒रश॑स्तवार॒ ऋभ्वा हि॒त्वी गय॑मा॒रेअ॑वद्य॒ आगा॑त् ।
व॒म्रस्य॑ मन्ये मिथु॒ना विव॑व्री॒ अन्न॑म॒भीत्या॑रोदयन्मुषा॒यन् ॥५॥
स इद्दासं॑ तुवी॒रवं॒ पति॒र्दन्ष॑ळ॒क्षं त्रि॑शी॒र्षाणं॑ दमन्यत् ।
अ॒स्य त्रि॒तो न्वोज॑सा वृधा॒नो वि॒पा व॑रा॒हमयो॑अग्रया ह॒न् ॥६॥

sá hí dyutā́ vidyútā
véti sā́ma pṛithúm yónim asuratvā́ sasāda | sá sánīḷebhiḥ prasahānó asya bhrā́tur ná ṛité saptáthasya māyā́ḥ || 2 || sá vā́jaṃ yā́tā́padushpadā yán svàrshātā pári shadat sanishyán | anarvā́ yác chatádurasya védo ghnáñ chiṣnádevā̃n abhí várpasā bhū́t || 3 || sá yahvyò 'vánīr góshv árvā́ juhoti pradhanyā̀su sásriḥ | apā́do yátra yújyāso 'rathā́ droṇyàṣvāsa írate ghṛitáṃ vā́ḥ || 4 || sá rudrébhir áṣastavāra ṛ́bhvā hitví gáyam āréavadya ā́gāt | vamrásya manye mithunā́ vívavrī ánnam abhítyārodayan mushāyán || 5 || sá íd dā́saṃ tuvīrávam pátir dán shaḷakshám triṣīrshā́ṇaṃ damanyat | asyá tritó nv ójasā vṛidhānó vipā́ varāhám áyoagrayā han || 6 || 14 ||

॥१५॥ स द्रुह्व॑णे॒ मनु॑ष ऊर्ध्वसा॒न आ सा॑विषदर्शसा॒नाय॒ शरु॑म् ।
स नृत॑मो॒ नहु॑षो॒ऽस्मत्सुजा॑तः॒ पुरो॑ऽभिन॒दर्ह॑न्दस्यु॒हत्ये॑ ॥७॥

sá drúhvaṇe mánusha ūrdhvasānā́ ā́ sāvishad arṣasānā́ya ṣárum | sá nṛ́tamo náhusho 'smát sújātaḥ púro 'bhinad árhan dasyuhátye || 7 ||

Armed with lightning and thunder, he (the resplendent Sun) goes to accomplish his task; endowed with might, he establishes Himself in the spacious cosmic space. He is triumphant with His associates (the cloud-bearing winds). With them and with all his helping hands, He, the seventh (or the sliding) Sun counter-acts the tricky talents of His wicked opponents. 2

Marching with ease and prestige, he goes to battle; he toils to get hold of the spoils; he, the invincible, destroys the lust-worshipping demons and seizes by his prowess whatever wealth is concealed in the strongholds of the demons with hundred gates. 3

The victorious resplendent Sun, roaming amongst the dark clouds, quickly moves and releases torrents of water for the rich fields. He associates (with rivers), which are fast moving and which without conveyance pour out pitchers of water and yet keep moving with the speed of a horse. 4

May he, (the Cosmic Sun), our unsolicited benefactor, the mighty one, the blameless, having left his dwelling, come with the cosmic vital elements. I think of the two (i.e. parents) of this wise (Cosmic Divine), who are free from infirmity. He conquers the food of enemy (the Demon of Cosmic Darkness) and roars while winning it. 5

The sovereign Lord of resplendence, attacking him, subdues the loud-shouting, six-eyed, three-headed enemy and the three-fold Cosmic Divinity; invigorated by His stength, He smites the water-laden cloud with his iron-tipped finger. 6

Raising himself on high, he launches his arrow against the malignant aggressive foe. He, the Cosmic Sun, the Chief Leader of men emerges out from the invisibility, for the sake of our help, shatters the strongholds of adversaries while destroying the wicked niggards, the malevolent elements. 7

सो अभ्रियो न यवस उदन्यन्क्षयाय गातुं विदन्नो अस्मे ।
उप यत्सीददिन्दुं शरीरैः श्येनोऽयोपाष्टिर्हन्ति दस्यून् ॥८॥
स व्राधतः शवसानेभिरस्य कुत्साय शुष्णं कृपणे परादात् ।
अयं कविमनयच्छस्यमानमत्कं यो अस्य सनितोत नृणाम् ॥९॥
अयं दशस्यन्नर्येभिरस्य दस्मो देवेभिर्वरुणो न मायी ।
अयं कनीन ऋतुपा अवेद्यमिमीताररुं यश्चतुष्पात् ॥१०॥
अस्य स्तोमेभिरौशिज ऋजिश्वा व्रजं दरयद्वृषभेण पिप्रोः ।
सुत्वा यद्यजतो दीदयद्गीः पुर इयानो अभि वर्पसा भूत् ॥११॥
एवा महो असुर वक्षथाय वम्रकः पड्भिरुप सर्पदिन्द्रम् ।
स इयानः करति स्वस्तिमस्मा इषमूर्जं सुक्षितिं विश्वमाभाः ॥१२॥

só abhríyo ná yávasa udanyán ksháyāya gātúm vidán no asmé | úpa yát sī́dad índuṃ ṣárīraiḥ ṣyenó 'yopāshṭir hanti dásyūn || 8 || sá vrádhataḥ ṣavasānébhir asya kútsāya ṣúshṇam kṛipáṇe párādāt | ayám kavím anayac chasyámānam átkam yó asya sánitotá nṛiṇā́m || 9 || ayáṃ daṣasyán náryebhir asya dasmó devébhir váruṇo ná māyī́ | ayáṃ kanīna ṛitupā́ avedy ámimītārárum yáṣ cátushpāt || 10 || asyá stómebhir auṣijá ṛijíṣvā vrajáṃ darayad vṛishabhéṇa píproḥ | sútvā yád yajató dīdáyad gī́ḥ púra iyānó abhí várpasā bhū́t || 11 || evā́ mahó asura vakshátháya vamrakáḥ paḍbhír úpa sarpad índram | sá iyānáḥ karati svastím asmā́ ísham ū́rjaṃ sukshitím víṣvam ā́bhāḥ || 12 || 15 ||

Ashṭamo 'nuvākaḥ.

Like the aggregated cloud, that rains on the pasturage, he finds the way to our dwelling. When he gets exhilarated with divine elixir, he, like a hawk with heel of iron, smites the wicked niggards, the malevolent elements. 8

He overthrows the formidable (adversary) with powerful weapons; he destroys the exploiter in the interests of the liberal devotee; he humiliates the leader poet who offers praises. He is the giver of form to the brave leader and his fellow-men. 9

Bountiful to his worshippers, and his associates, friendly to men, and wonderful with his brilliance, having benign power like the venerable Lord, he is known as wise and as guardian of the seasons. He destroys the obstructive force, which assails from all the four directions. 10

Through his lauds, the wise sincere sage (fire or the Sun) shatters the strongholds of greedy man. When the sage sings praises and shines as singer, he seizes the hiding places of evil elements and subdues them with his craft. 11

In this manner, O mighty Lord, the devotee approaches the inner soul step by step, to offer a big oblation. May he, being approached, grant us prosperity; may he bring us food, drink, a secure dwelling and all (desirable and appropriate things). 12

अथ नवमोऽनुवाकः ॥]

(१००) शततमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य वान्दनो दुवस्युर्ऋषिः । विश्वे देवा देवताः । (१-११) प्रथमाद्येकादशर्चां जगती, (१२) द्वादश्याश्च त्रिष्टुप् छन्दसी ॥

॥१६॥ इन्द्र दृह्य मघवन्त्वावदिद्भुज इह स्तुतः सुतपा बोधि नो वृधे ।
देवेभिर्नः सविता प्रावतु श्रुतमा सर्वतातिमदितिं वृणीमहे ॥१॥
भराय सु भरत भागमृत्वियं प्र वायवे शुचिपे क्रन्ददिष्टये ।
गौरस्य यः पयसः पीतिमानश आ सर्वतातिमदितिं वृणीमहे ॥२॥
आ नो देवः सविता साविषद्वय ऋजूयते यजमानाय सुन्वते ।
यथा देवान्प्रतिभूषेम पाकवदा सर्वतातिमदितिं वृणीमहे ॥३॥
इन्द्रो अस्मे सुमना अस्तु विश्वहा राजा सोमः सुवितस्याध्येतु नः ।
यथायथा मित्रधितानि संदधुरा सर्वतातिमदितिं वृणीमहे ॥४॥
इन्द्र उक्थेन शवसा परुर्दधे बृहस्पते प्रतरीतास्यायुषः ।
यज्ञो मनुः प्रमतिर्नः पिता हि कमा सर्वतातिमदितिं वृणीमहे ॥५॥
इन्द्रस्य नु सुकृतं दैव्यं सहोऽग्निर्गृहे जरिता मेधिरः कविः ।
यज्ञश्च भूद्विदथे चारुरन्तम आ सर्वतातिमदितिं वृणीमहे ॥६॥

100.

Índra dṛíhya maghavan tvā́vad íd bhujá ihá stutáḥ sutapā́ bodhi no vṛidhé | devébhir naḥ savitā́ prā́vatu ṣrutám ā́ sarvátātim áditim vṛiṇīmahe || 1 || bhárāya sú bharata bhāgám ṛitvíyam prá vāyáve ṣucipé krandádishṭaye | gaurásya yáḥ páyasaḥ pītím ānaṣá ā́ sarvátātim áditim vṛiṇīmahe || 2 || ā́ no deváḥ savitā́ sāvishad váya ṛijūyaté yájamānāya sunvaté | yáthā devā́n pratibhū́shema pākavád ā́ sarvátātim áditim vṛiṇīmahe || 3 || índro asmé sumánā astu viṣváhā rā́jā sómaḥ suvitásyā́dhy etu naḥ | yáthā-yathā mitrádhitāni saṃdadhúr ā́ sarvátātim áditim vṛiṇīmahe || 4 || índra ukthéna ṣávasā párur dadhe bṛíhaspate pratarītā́sy ā́yushaḥ | yajñó mánuḥ prámatir naḥ pitā́ hí kam ā́ sarvátātim áditim vṛiṇīmahe || 5 || índrasya nú súkṛitam daívyam sáho 'gnír gṛihé jaritā́ médhiraḥ kavíḥ | yajñā́ṣ ca bhūd vidáthe cā́rur ántama ā́ sarvátātim áditim vṛiṇīmahe || 6 || 16 ||

100

O affluent resplendent Lord, well-known as acceptor of devotional prayers, praised on this occasion, may you be favourable to our progress. May the impeller, associated with other divine powers, hear us and protect us. We love all-pervading Infinity, the common mother of us all. 1

Offer to the resplendent Lord, the cherisher of all, the share appropriate to the season: offer it to the divine wind, the drinker of the pure elixir, who clamours as he travels, who obtains a draught of pure milk. We love the all-pervading Infinity, the common mother of us all. 2

May the divine impeller generate well-dressed food for every one of our devoted house-holders, who serve with libations, and thereby are in good favour with Nature's bounties. We love the all-pervading Infinity, the common mother of us all. 3

May the Lord of resplendence be favourably disposed towards us every day; may the sovereign blissful Lord accept our praises, and be pleased to bestow upon us friendly treasure. We love the all-pervading Infinity, the common mother of us all. 4

By His laudable strength, the Lord of resplendence sustains every limb of mine; O Lord Supreme, you are the lengthener of my life. May the devotion, may the intellect and wisdom grant us happiness. We love the all-pervading Infinity, the common mother of us all. 5

The divine force of the Lord of resplendence is just and appropriate; the fire-divine abides in our dwelling. He is the praiser of Nature's bounties, the receiver of oblations, the sage, and is worhty of sacrifice at the altar, beautiful, and most near. We love the all-pervading Infinity, the common mother of us all. 6

॥१७॥

न वो गुहा चकृम भूरि दुष्कृतं नाविष्ट्यं वसवो देवहेळनम् ।
माकिर्नो देवा अनृतस्य वर्पस आ सर्वतातिमदितिं वृणीमहे ॥७॥
अपामीवां सविता साविषन्न्यग्वरीय इदप सेधन्त्वद्रयः ।
ग्रावा यत्र मधुषुदुच्यते बृहदा सर्वतातिमदितिं वृणीमहे ॥८॥
ऊर्ध्वो ग्रावा वसवोऽस्तु सोतरि विश्वा द्वेषांसि सनुतर्युयोत ।
स नो देवः सविता पायुरीड्य आ सर्वतातिमदितिं वृणीमहे ॥९॥
ऊर्जं गावो यवसे पीवो अत्तन ऋतस्य याः सदने कोशे अङ्ग्ध्वे ।
तनूरेव तन्वो अस्तु भेषजमा सर्वतातिमदितिं वृणीमहे ॥१०॥
क्रतुप्रावा जरिता शश्वतामव इन्द्र इद्भद्रा प्रमतिः सुतावताम् ।
पूर्णमूधर्दिव्यं यस्य सिक्तय आ सर्वतातिमदितिं वृणीमहे ॥११॥
चित्रस्ते भानुः क्रतुप्रा अभिष्टिः सन्ति स्पृधो जरणिप्रा अधृष्टाः ।
रजिष्ठया रज्या पश्व आ गोस्तूतूर्षति पर्यग्रं दुवस्युः ॥१२॥

ná vo gúhā cakṛima bhū́ri dushkṛitám nā́vishṭyam vasavo devahéḷanam | mā́kir no devā ánṛitasya várpasa ā́ sarvátātim áditim vṛiṇīmahe || 7 || ápā́mīvām savitā́ sāvishan nyàg várīya íd ápa sedhantv ádrayaḥ | grā́vā yátra madhushúd ucyáte bṛihád ā́ sarvátātim áditim vṛiṇīmahe || 8 || ūrdhvó grā́vā vasavo 'stu sotári víṣvā dvéshāṅsi sanutár yuyota | sá no deváḥ savitā́ pāyúr íḍya ā́ sarvátātim áditim vṛiṇīmahe || 9 || ū́rjam gāvo yávase pívo attana ṛitásya yā́ḥ sádane kóṣe aṅgdhvé | tanū́r evá tanvò astu bheshajám ā́ sarvátātim áditim vṛiṇīmahe || 10 || kratuprā́vā jaritā́ ṣáṣvatām áva índra íd bhadrā́ prámatiḥ sutā́vatām | pūrṇám ū́dhar divyám yásya siktáya ā́ sarvátātim áditim vṛiṇīmahe || 11 || citrás te bhānúḥ kratuprā́ abhishṭíḥ sánti spṛídho jaraṇiprā́ ádhṛishṭāḥ | rájishṭhayā rájyā paṣvá ā́ gós tū́tūrshaty páry ágram duvasyúḥ || 12 || 17 ||

O Lord of wealth, we have not committed any great sin against you secretly, nor any open action causing the anger of Nature's forces; let not, O divine powers, any of us adopt falsehood of any form in our life. We love the all-pervading universal Infinity, the common mother of us all. 7

May the divine sun drive away our disease; may the mountains ward off our most heinous (crimes); may we live there where the austere enlightened sages sing praises in loud voice. We love the all-pervading Infinity, the common mother of us all. 8

O possessor of wealth and wisdom, may our prestige be high in our sacred selfless offerings; may you disperse all my secret adversaries; the divine impeller is our adorable protector. We love the all-prevading Infinity, the common mother of us all. 9

O cows, revered and respected in the cow-stall, on sacred occasions, may you eat abundant fodder in the pasture; may your body be the remedy for our body. We love the all-pervading Infinity, the common mother of us all. 10

The Lord of resplendence is the fulfiller of pious acts, the glorifier of all, the guardian of the offerers of libations, and the auspicious forethought. For his libation the heavenly pitcher is filled (with divine elixir of sweetness). We love the all-pervading Infinity, the common mother of us all. 11

O resplendent Lord, your splendour is wonderful, is fulfiller of our pious aspirations, and is most desirable; your divine actions are capable of replenishing the wealth of your worshippers and are irresistible; therefore, may you lead us, as a servant (the bullock driver) leads a bullock on a straight path by fastening a pain-giving rope through his nostrils. 12

(१०१) एकोत्तरशततमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य सौम्यो बुध ऋषिः। विश्वे देवा ऋत्विजो वा देवताः।
(१–३, ७–८, १०–११) प्रथमादितृचस्य सप्तम्यष्टमीदशम्येकादशीनामृचाञ्च
त्रिष्टुप्, (४, ६) चतुर्थीषष्ठ्योर्गायत्री, (५) पञ्चम्या बृहती, (९, १२)
नवमीद्वादश्योश्च जगती छन्दांसि ॥

॥१८॥ उद्बुध्यध्वं समनसः सखायः सम॒ग्निमिन्ध्वं बहवः सनीळाः।
दधिक्रामग्निमुषसं च देवीमिन्द्रावतोऽवसे नि ह्वये वः ॥१॥
मन्द्रा कृणुध्वं धिय आ तनुध्वं नावमरित्रपरणीं कृणुध्वम्।
इष्कृणुध्वमायुधारं कृणुध्वं प्राञ्चं यज्ञं प्र णयता सखायः ॥२॥
युनक्त सीरा वि युगा तनुध्वं कृते योनौ वपतेह बीजम्।
गिरा च श्रुष्टिः सभरा असन्नो नेदीय इत्सृण्यः पक्वमेयात् ॥३॥
सीरा युञ्जन्ति कवयो युगा वि तन्वते पृथक्। धीरा देवेषु सुम्नया ॥४॥
निराहावान्कृणोतन सं वरत्रा दधातन।
सिञ्चामहा अवतमुद्रिणं वयं सुषेकमनुपक्षितम् ॥५॥
इष्कृताहावमवतं सुवरत्रं सुषेचनम्। उद्रिणं सिञ्चे अक्षितम् ॥६॥

101.

Úd budhyadhvaṃ sámanasaḥ sakhāyaḥ sám agním indhvam bahávaḥ sánīḷāḥ | dadhikrā́m agním ushásaṃ ca devī́m índrāvató 'vase ní hvaye vaḥ || 1 || mandrā́ kṛiṇudhvaṃ dhíya ā́ tanudhvaṃ nā́vam aritrapáraṇīṃ kṛiṇudhvam | íshkṛiṇudhvam ā́yudhāraṃ kṛiṇudhvam prā́ñcaṃ yajñám prá ṇayatā sakhāyaḥ || 2 || yunákta sī́rā ví yugā́ tanudhvaṃ kṛité yónau vapatehá bī́jam | girā́ ca śrushṭíḥ sábharā ásan no nédīya ít sṛiṇyàḥ pakvám éyāt || 3 || sī́rā yuñjanti kaváyo yugā́ ví tanvate pṛíthak | dhī́rā devéshu sumnayā́ || 4 || nír āhāvā́n kṛiṇotana sáṃ varatrā́ dadhātana | siñcā́mahā avatám udríṇaṃ vayáṃ sushékam ánupakshitam || 5 || íshkṛitāhāvam avatáṃ suvaratráṃ sushecanám | udríṇaṃ siñce ákshitam || 6 || 18 ||

101

Awake friends, and kindle fire-divine; may you be of one mind — you, who are many in number, and dwell together under one-roof; I invoke you, O vital breath, fire-divine, and dawn; may you be associated with radiant sun for our protection. 1

Compose pleasant hymns, spin out your songs and praises, construct the ship which is propelled by oars, prepare your weapons, make all things ready, and let the sacrifical fire be enkindled. 2

May you harness the ploughs, and fit on the yokes; now that the womb of earth is ready, sow the seed therein, and through our benedictions may there be abundant food; may the grain fall ripe towards the sickle. 3

The wise farmers, aspiring happiness with reliance in Nature's bounties, harness the ploughs, and lay the yokes apart. 4

May we set up the cattle-troughs, and securely fasten on the straps to it; let us supply water in copious streams (to our fields), from our wells, unfailing and full. 5

I pour out water from the well, whose cattle-troughs are ready for the purpose—water that is nice for watering the fields and taken from wells not to be exhausted. 6

१९ प्रीणीताश्वान्हितं जयाथ स्वस्तिवाहं रथमित्कृणुध्वम् ।
द्रोणाहावमवतमश्मचक्रमंसत्रकोशं सिञ्चता नृपाणम् ॥७॥
व्रजं कृणुध्वं स हि वो नृपाणो वर्म सीव्यध्वं बहुला पृथूनि ।
पुरः कृणुध्वमायसीरधृष्टा मा वः सुस्रोच्चमसो दृंहता तम् ॥८॥
आ वो धियं यज्ञियां वर्त ऊतये देवा देवीं यजतां यज्ञियामिह ।
सा नो दुहीयद्यवसेव गत्वी सहस्रधारा पयसा मही गौः ॥९॥
आ तू षिञ्च हरिमीं द्रोरुपस्थे वाशीभिस्तक्षताश्मन्मयीभिः ।
परि ष्वजध्वं दश कक्ष्याभिरुभे धुरौ प्रति वह्निं युनक्त ॥१०॥
उभे धुरौ वह्निरापिब्दमानोऽन्तर्योनेव चरति द्विजानिः ।
वनस्पतिं वन आस्थापयध्वं नि षू दधिध्वमखनन्त उत्सम् ॥११॥
कपृन्नरः कपृथमुद्दधातन चोदयत खुदत वाजसातये ।
निष्टिग्र्यः पुत्रमा च्यावयोतय इन्द्रं सबाध इह सोमपीतये ॥१२॥

prīṇītáśvān hitám jayātha svastiváham rátham ít kriṇudhvam | dróṇāhāvam avatám áśmacakram áṅsatrakośam siñcatā nṛipáṇam | 7 || vrajáṃ kriṇudhvaṃ sá hí vo nṛipáṇo várma sīvyadhvam bahulá prithū́ni | púraḥ kriṇudhvam ā́yasīr ádhrishṭā má vaḥ susroc camasó driṅhatā tám || 8 || ā́ vo dhíyaṃ yajñíyāṃ varta ūtáye dévā devíṃ yajatā́ṃ yajñíyām ihá | sā́ no duhīyad yávaseva gatví sahásradhārā páyasā mahí gaúḥ || 9 || ā́ tū́ shiñca hárim īṃ drór upásthe vā́śībhis takshatāśmanmáyībhiḥ | pári shvajadhvaṃ dáśa kakshyā̀bhir ubhé dhúrau práti váhnim yunakta || 10 || ubhé dhúrau váhnir āpíbdamāno 'ntár yóneva carati dvijā́niḥ | vánaspátiṃ vána ā́sthāpayadhvaṃ ní shū́ dadhidhvam ákhananta útsam || 11 || káprin naraḥ kapṛithám úd dadhātana codáyata khudáta vā́jasātaye | nishṭigryàḥ putrám ā́ cyāvayotáya índram sabā́dha ihá sómapītaye || 12 || 19 ||

Refresh the horses, and take from them the good work of ploughing. Equip a chariot laden with good fortune. Give water to your fields taken from wells, having wooden cattle troughs and a stone rim along with a receptacle like armour. Sweet water (of well is) for the drinking of men also. 7

Construct the cow-stall, for that is the drinking place of your leaders (of your men), fabricate armour, manifold and ample. Make cities of iron strong and impregnable; let not your ladle leak; make it strong and unbreakable. 8

O holy divine powers, I would like to draw your attention at this place of dedication and worship towards me for my protection. Our sacrifice pours milk for us, like a stately cow, yielding thousand streams of milk after having eaten fodder in plenty and having returned to their home (in the evenings). 9

Pour out the golden-tinted elixir into the wooden pitcher, fabricated with axes forged out of stones and girded one by one; fill up the herbal elixir in ten pitchers and process the juice. May you also harness the beast of burden (ox or horse) to the two poles of the chariot. 10

Within the two chariot-poles beast of burden, the car-horse goes pressed closely, as in his dwelling or at the sacrifice moves the person with two wives. May you place the "Lord of Forests" (the herbal elixir) in a wooden pot, and store up the juice in it without digging. (The wooden pot full of elixir is like a well which has not been dug). 11

O men, Lord of resplendence is the giver of happiness. May you invoke and evoke this giver of bliss and pleasure; love Him, be sportive with Him and then He would provide all food and sustenance. Invoke Him that He, the son of the suns, comes to you here in your closest proximity to your sacrifice and accepts your devotional expressions. 12

(१०२) द्व्युत्तरशततमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य भार्म्यश्वो मुद्गल ऋषिः । द्रुघण इन्द्रो वा देवता । (१, ३, १२) प्रथमातृतीयाद्वादशीनामृचां बृहती, (२, ४-११) द्वितीयायाश्चतुर्थ्यादिनवानाञ्च त्रिष्टुप् छन्दसी ॥

२०॥ प्र ते रथं मिथूकृतमिन्द्रोऽवतु धृष्णुया ।
अस्मिन्नाजौ पुरुहूत श्रवाय्ये धनभक्षेषु नोऽव ॥१॥
उत्स्म वातो वहति वासो अस्या अधिरथं यदजयत्सहस्रम् ।
रथीरभून्मुद्गलानी गविष्टौ भरे कृतं व्यचेदिन्द्रसेना ॥२॥
अन्तर्यच्छ जिघांसतो वज्रमिन्द्राभिदासतः ।
दासस्य वा मघवन्नार्यस्य वा सनुतर्यवया वधम् ॥३॥
उद्नो ह्रदमपिबज्जर्हृषाणः कूटं स्म तृंहदभिमातिमेति ।
प्र मुष्कभारः श्रव इच्छमानोऽजिरं बाहू अभरत्सिषासन् ॥४॥
न्यक्रन्दयन्नुपयन्त एनममेहयन्वृषभं मध्य आजेः ।
तेन सूभर्वं शतवत्सहस्रं गवां मुद्गलः प्रधने जिगाय ॥५॥
ककर्दवे वृषभो युक्त आसीदवावचीत्सारथिरस्य केशी ।
दुधेर्युक्तस्य द्रवतः सहानस ऋच्छन्ति ष्मा निष्पदो मुद्गलानीम् ॥६॥

102.

Prá te rátham mithūkṛítam índro 'vatu dhṛishṇuyá asmínn ājaú puruhūta ṣravā́yye dhanabhakshéshu no 'va || 1 || út sma vā́to vahati vā́so 'syā adhiratham̩ yád ájayat sahásram | rathī́r abhūn mudgalā́nī gávishṭau bhā́re kṛitám̩ vy àced indrasénā || 2 || antár yacha jíghāṅsato vájram in-drābhidā́sataḥ | dāsasya vā maghavann ā́ryasya vā sanutár yavayā vadhám || 3 || udnó hradám apibaj járhṛishāṇaḥ kū́-ṭam̩ sma tṛiṅhád abhímātim eti | prá mushkábhāraḥ ṣráva ichámāno 'jirám bāhū́ abharat síshāsan || 4 || ny àkranda-yann upayánta enam ámehayan vṛishabhám mádhya ājéḥ téna sū́bharvam̩ ṣatávat sahásram̩ gávām múdgalaḥ pra-dháne jigāya || 5 || kakárdave vṛishabhó yuktá āsīd ávāvacīt sā́rathir asya keṣí | dúdher yuktásya drávataḥ sahā́nasa ṛi-chánti shmā nishpádo mudgalā́nīm || 6 || 20 ||

102

May the resplendent head or leader, by His powers protect your chariot that has been left alone. Defend us, O much invoked, in this glorious fight against the raiders for the recovery of our wealth. 1

The wind makes her garments flap, when she, the prowess of our resplendent Lord, wins a cart-load worth a thousand. In the quest of cattle, Mudgalani, the prowess of our Lord, has been the charioteer. The army of the resplendent king recovers the wealth seized in battles. 2

O resplendent king, please strike with your bolt the assailants, who would kill us otherwise; ward off, O bounteous, the secret weapon of our foe, be he a heathen or one of our cultured race. 3

Rejoicing, it (the bull yoked or the armoured tank or car) drinks to its full a pool of waters or liquid fuel; it cleaves the mountain peak, it goes against the enemy. Endowed with vigour, eager for fame, assailing the quick-moving foe, it seizes him, the foe, with both of its mechanized arms. (A conflict between the sun and clouds, or the soul and the evil tendencies). 4

They approach the bull and make him roar in the midst of the battle. I, the resplendent sun, the subduer of the high spirits of the foes or clouds *(mudgala)*, thereby gain in war hundreds and thousands of milch-cattle, well-nourished. 5

The bull (or the armoured car) has been yoked for the destruction of the enemy; his long-haired, well-trained driver, the yoke-fellow, makes him roar; rushing on with the wagon of the irresistible yoked armoured car, the warriors coming forth go to pay tributes to the prowess of the king *(mudgalani)*. 6

॥२१॥

उत प्रधिमुदहन्नस्य विद्वानुपायुनग्वंसगमत्र शिक्षन् ।
इन्द्र उदावत्पतिमघ्न्यानामरंहत पद्याभिः ककुद्मान् ॥७॥
शुनमष्ट्राव्यचरत्कपर्दी वरत्रायां दार्वानह्यमानः ।
नृम्णानि कृण्वन्बहवे जनाय गाः पस्पशानस्तविषीरधत्त ॥८॥
इमं तं पश्य वृषभस्य युञ्जं काष्ठाया मध्ये द्रुघणं शयानम् ।
येन जिगाय शतवत्सहस्रं गवां मुद्गलः पृतनाज्येषु ॥९॥
आरे अघा को न्वित्था ददर्श यं युञ्जन्ति तम्वा स्थापयन्ति ।
नास्मै तृणं नोदकमा भरन्त्युत्तरो धुरो वहति प्रदेदिशत् ॥१०॥
परिवृक्तेव पतिविद्यमानट् पीप्याना कूचक्रेणेव सिञ्चन् ।
एषैष्या चिद्रथ्या जयेम सुमङ्गलं सिनवदस्तु सातम् ॥११॥
त्वं विश्वस्य जगतश्चक्षुरिन्द्रासि चक्षुषः ।
वृषा यदाजिं वृषणा सिषाससि चोदयन्वध्रिणा युजा ॥१२॥

utá pradhím úd ahann asya vidvā́n úpāyunag váṅsagam átra ṣíkshan | índra úd âvat pátim ághnyānām áraṅhata pádyābhiḥ kakúdmān || 7 || ṣunám ashṭrāvy àcarat kapardí varatrā́yām dā́rv ānáhyamānaḥ | nṛimṇā́ni kṛiṇván baháve jánāya gā́ḥ paspaṣānás távishīr adhatta || 8 || imám tám paṣya vṛishabhásya yúñjam kā́shṭhāyā mádhye drughaṇám ṣáyānam | yéna jigā́ya ṣatávat sahásram gávām múdgalaḥ pṛitanā́jyeshu || 9 || āré aghā́ kó nv itthā́ dadarṣa yám yuñjánti tám v ā́ sthāpayanti | nā́smai tṛ́ṇam nódakám ā́ bharanty úttaro dhuró vahati pradédiṣat || 10 || parivṛiktéva patividyam ānaṭ pípyānā kū́cakreṇeva siñcán | eshaishyā̀ cid rathyā̀ jayema sumaṅgálam sínavad astu sātám || 11 || tvám víṣvasya jágataṣ cákshur indrāsi cákshushaḥ | vṛíshā yád ājím vṛíshaṇā síshāsasi codáyan vádhriṇā yujā́ || 12 || 21 ||

The sage (the King) has fitted up the frames of the car, has also harnessed the bull, and has trained him for his work. The resplendent king protects the lord of the inviolable (cows), and the bull or buffalo, rushes along with speed. 7

Wielding the goad, (the resplendent king) with the braided hairs proceeds happily, fastening the strap to the wooden pole of the car or waggon, and distributing riches to many people, and caressing the oxen he acquires vigour. 8

Behold this mace, the ally of the bull car, lying midway in the field of the battle, with which I, the swallower of passions and pride, have won hundreds and thousands of riches in war. 9

Who sees the evils near so closely? They stop the bull which they yoke; they stop; to him they provide neither fodder nor water. Being above (the bull), he bears the chariot-pole of the car and declares (victory of his lord on the opponents). 10

Just as a wife, who has been abandoned, rejoices to find her husband coming back again; and as a cloud expanding when pouring forth rain with the aid of the earth's disc, fully determined to succeed for our charioteer in the conflicts, may we win (the award). May good fortune (peace and prosperity), together with food, be given to all of us. 11

O resplendent Lord (or O resplendent sun), you are the eye of the whole world, when, O showerer (of benefits), urging on your two vigorous steeds, yoked to your car, you proceed to win battle with full confidence. 12

(१०३) त्र्युत्तरशततमं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्यैन्द्रोऽप्रतिरथ ऋषिः। (१-३, ५-११) प्रथमादितृचस्य पञ्चम्यादिसप्तर्चाश्चेन्द्रः, (४) चतुर्थ्या बृहस्पतिः, (१२) द्वादश्या अप्वा देवी, (१३) त्रयोदश्याश्चेन्द्रो मरुतो वा देवताः। (१-१२) प्रथमादिद्वादशर्चां त्रिष्टुप्, (१३) त्रयोदश्याश्चानुष्टुप् छन्दसी॥

आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणीनाम् ।
संक्रन्दनोऽनिमिष एकवीरः शतं सेना अजयत्साकमिन्द्रः ॥१॥
संक्रन्दनेनानिमिषेण जिष्णुना युत्कारेण दुश्च्यवनेन धृष्णुना ।
तदिन्द्रेण जयत तत्सहध्वं युधो नर इषुहस्तेन वृष्णा ॥२॥
स इषुहस्तैः स निषङ्गिभिर्वशी संस्रष्टा स युध इन्द्रो गणेन ।
संसृष्टजित्सोमपा बाहुशर्ध्युग्रधन्वा प्रतिहिताभिरस्ता ॥३॥
बृहस्पते परि दीया रथेन रक्षोहामित्राँ अपबाधमानः ।
प्रभञ्जन्त्सेनाः प्रमृणो युधा जयन्नस्माकमेध्यविता रथानाम् ॥४॥
बलविज्ञायः स्थविरः प्रवीरः सहस्वान्वाजी सहमान उग्रः ।
अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ गोवित् ॥५॥
गोत्रभिदं गोविदं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा ।
इमं सजाता अनु वीरयध्वमिन्द्रं सखायो अनु सं रभध्वम् ॥६॥

103.

Ā̆ṣúḥ ṣíṣāno vṛishabhó ná bhīmó ghanāghanáḥ kshóbhaṇaṣ carshaṇīnā́m | saṃkrándano 'nimishá ekavīráḥ ṣatáṃ sénā ajayat sākám índraḥ || 1 || saṃkrándanenānimishéṇa jishṇúnā yutkāréṇa duṣcyavanéna dhṛishṇúnā | tád índreṇa jayata tát sahadhvaṃ yúdho nara íshuhastena vṛíshṇā || 2 || sá íshuhastaiḥ sá nishaṅgíbhir vaṣí sáṃsrashṭā sá yúdha índro gaṇéna | saṃsṛishṭajít somapā́ bāhuṣardhy ùgrádhanvā prátihitābhir ástā || 3 || bṛíhaspate pári dīyā ráthena rakshohā́mítrā̃ň apabā́dhamānaḥ | prabhañján séṇāḥ pramṛiṇó yudhā́ jáyann asmā́kam edhy avitā́ ráthānām || 4 || balavijñāyá sthávirah právīraḥ sáhasvān vājī́ sáhamāna ugráḥ | abhívīro abhísatvā sahojā́ jaítram indra rátham ā́ tishṭha govít || 5 || gotrabhídaṃ govídaṃ vájrabāhuṃ jáyantam ájma pramṛiṇántam ójasā | imáṃ sajātā ánu vīrayadhvam índraṃ sakhāyo ánu sáṃ rabhadhvam || 6 || 22 ||

103

The powerful king is swift. He, like a formidable bull sharpens his horns; he is terrific; he stirs up the people, and slays his foes. He is loud-shouting, ever-vigilant, the chief of heroes; he conquers at once a hundred hosts. 1

With the powerful king, who is loud-roaring, ever vigilant, the victorious, the warlike, the unconquerable, the daring, the hurler of arrows, the showerer, may you, O warriors, and leaders, overcome enemies in the combat. 2

The king rules with the help of arrow-bearing warriors who are armed with swords. He is the subduer, the warrior, and is one who encounters a multitude of foes. He conquers those who encounter him. He is the drinker of the elixir. Being strong-armed and having a powerful bow, he shoots with well-aimed arrows. 3

Come with your chariot, O Lord of vast kingdom, the slayer of wicked, driving off your enemies, crushing off enemies and demolishing them. O victorious in battle, may you be the defender of our chariots. 4

O glorious king, you are known by the strength; you are mighty, herioc, overpowering, vigorous, enduring, and fierce. You are attended by heroes; assisted by mighty men, you are source of strength and the winner of wealth; may you ascend your triumphant chariot. 5

O kindred warriors, fellow friends, follow the powerful king, who is the breaker of mountains, and the acquirer of water; who is armed with the thunderbolt, and who conquers the swift foe and destroying the enemy by his might, shows his zeal and courage. 6

२३॥

अभि गोत्राणि सहसा गाहमानोऽदयो वीरः शतमन्युरिन्द्रः ।
दुश्च्यवनः पृतनाषाळयुध्योऽस्माकं सेना अवतु प्र युत्सु ॥७॥
इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्रम् ॥८॥
इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्ध उग्रम् ।
महामनसां भुवनच्यवानां घोषो देवानां जयतामुदस्थात् ॥९॥
उद्धर्षय मघवन्नायुधान्युत्सत्वनां मामकानां मनांसि ।
उद्वृत्रहन्वाजिनां वाजिनान्युद्रथानां जयतां यन्तु घोषाः ॥१०॥
अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु ।
अस्माकं वीरा उत्तरे भवन्त्वस्माँ उ देवा अवता हवेषु ॥११॥
अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्वे परेहि ।
अभि प्रेहि निर्दह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम् ॥१२॥
प्रेता जयता नर इन्द्रो वः शर्म यच्छतु ।
उग्रा वः सन्तु बाहवोऽनाधृष्या यथासथ ॥१३॥

abhí gotrā́ṇi sáhasā gā́hamāno 'dayó vīráḥ ṣatámanyur índraḥ | duṣcyavanáḥ pṛitanāshā́ḷ ayudhyò 'smā́kaṃ sénā avatu prá yutsú || 7 || índra āsāṃ netā́ bṛíhaspátir dákshiṇā yajñáḥ purá etu sómaḥ | devasenā́nām abhibhañjatīnā́ṃ jáyantīnām marúto yantv ágram || 8 || índrasya vṛíshṇo váruṇasya rā́jña ādityā́nām marútāṃ ṣárdha ugrám | mahā́manasāṃ bhuvanacyavā́nāṃ ghósho devā́nāṃ jáyatām úd asthāt || 9 || úd dharshaya maghavann ā́yudhāny út sátvanām māmakā́nām mánānsi | úd vṛitrahan vājínāṃ vā́jināny úd ráthānāṃ jáyatāṃ yantu ghóshāḥ || 10 || asmā́kam índraḥ sámṛiteshu dhvajéshv asmā́kaṃ yā́ íshavas tā́ jayantu | asmā́kaṃ vīrā́ úttare bhavantv asmā́ñ u devā avatā háveshu || 11 || amī́shāṃ cittám pratilobháyantī gṛihāṇā́ṅgāny apve párehi | abhí préhi nír daha hṛitsú ṣókair andhénāmítrās támasā sacantām || 12 || prétā jáyatā nara índro vaḥ ṣárma yachatu | ugrā́ vaḥ santu bāhávo 'nādhṛishyá yáthāsatha || 13 || 23 ||

May the king, who is pitiless and heroic, who is invincible and irresitible, with hundredfold powers, and who overthrows armies, destroy the strongholds of enemies, and protect our armies in battles. 7

May the powerful king, the leader of these armies, may the spirit of wise and wealthy worshippers, and well-wishers be aroused; let the warriors march in the van of the destroying and victorious armies of divine powers. 8

May the mighty force of the showerer king, and of the royal protector, of the enlightened sages and brave soldiers, be ours. Very much high is the tempo of the magnanimous and high-minded warriors who cause the worlds tremble. 9

Bristle up, O bounteous; our weapons excite the spirits of our heroes; O slayer of evils, let the speed of the horses be accelerated; let the noises of the conquering chariots be increased. 10

When our banners and flags are raised high in concurrence, may the powerful king be our defender; may the arrows shot from our side be victorious; may our warriors be triumphant; O enlightened powers, protect us in battles. 11

Bewildering the senses of our foes, O poison-fed wind, seize their limbs and depart, attack them, causing injury to their hearts, with burns and pains; let our enemies be submerged in utter darkness. 12

Advance, O warriors, advance and conquer; the resplendent king is your sure repose and happiness. May your arms be strong, so that none injures you and victory becomes yours. 13

(१०४) चतुरुत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य वैश्वामित्रोऽष्टक ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ असावि सोमः पुरुहूत तुभ्यं हरिभ्यां यज्ञमुप याहि तूयम् ।
तुभ्यं गिरो विप्रवीरा इयाना दधन्विर इन्द्र पिबा सुतस्य ॥१॥
अप्सु धूतस्य हरिवः पिबेह नृभिः सुतस्य जठरं पृणस्व ।
मिमिक्षुर्यमद्रय इन्द्र तुभ्यं तेभिर्वर्धस्व मदमुक्थवाहः ॥२॥
प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम् ।
इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः ॥३॥
ऊती शचीवस्तव वीर्येण वयो दधाना उशिज ऋतज्ञाः ।
प्रजावदिन्द्र मनुषो दुरोणे तस्थुर्गृणन्तः सधमाद्यासः ॥४॥
प्रणीतिभिष्टे हर्यश्व सुष्टोः सुषुम्नस्य पुरुरुचो जनासः ।
मंहिष्ठामूतिं वितिरे दधानाः स्तोतार इन्द्र तव सूनृताभिः ॥५॥

104.

Ásāvi sómaḥ puruhūta túbhyam háribhyām yajñám úpa yāhi tū́yam | túbhyam gíro vípravīrā iyānā́ dadhanvirá indra píbā sutásya || 1 | apsú dhūtásya harivaḥ píbehá nṛí-bhiḥ sutásya jaṭháram pṛiṇasva | mimikshúr yám ádraya indra túbhyam tébhir vardhasva mádam ukthavāhaḥ || 2 || prógrā́m pītím vṛíshṇa iyarmi satyā́m prayaí sutásya hary-asva túbhyam | índra dhénābhir ihá mādayasva dhībhír vísvābhiḥ sácyā gṛiṇānáḥ || 3 || ūtí sacīvas táva vīryèṇa váyo dádhānā usíja ṛitajñā́ḥ | prajā́vad indra mánusho du-roṇé tasthúr gṛiṇántaḥ sadhamā́dyāsaḥ || 4 || práṇītibhish ṭe haryasva sushṭóḥ sushumnásya pururúco jánāsaḥ | máṅhi-shṭhām ūtím vitíre dádhānā stotā́ra indra táva sūnṛítābhiḥ || 5 || 24 ||

104

O much-invoked effulgent Lord (or the Sun), the elixir has been effused for you; please come quickly to this place of sacrifice with your two steeds—the two energies to cherish our offerings; our praises recited by the mighty singers are flowing to you; may you accept our homage. 1

O Lord of vigorous energies, at this ceremony, accept our offerings of divine elixir mixed with water (homage supplemented with a will to act), and fill your belly with the libation offered by the sages, which the constant efforts have expressed out for you (just as juice of a plant extracted with stones). May those of you who are carried by hymns enhance their exhilaration with (our words of praise accompanied with sacred rites). 2

(O resplendent sire) of vigorous energies, showerer of benefits, I send you strong exhilarating elixirs that you may proceed (forward on your assignments). O resplendent, so well known for your prowess, be exhilarated at this ceremony with praises and with all customary rites. 3

O powerful resplendent sire, people have assembled here in the house of the person (who is the institutor of the sacred public rite); these people are such noble persons as enjoy food, not alone, but along with their offsprings (and dependents), and are cognizant with the knowledge of eternal law and they have a full reliance in your protection and prowess. They glorify you and share your exhilaration. 4

O Lord of vigour and energy, you are deservedly praised for your generosity as a bestower of wealth and happiness; through your guidance and munificence, people obtain most liberal help; every one praises you for your excellent favours, given to all and sundry without discrimination. 5

उप ब्रह्माणि हरिवो हरिभ्यां सोमस्य याहि पीतये सुतस्य ।
इन्द्र त्वा यज्ञः क्षममाणमानड् दाश्वाँ अस्यध्वरस्य प्रकेतः ॥६॥
सहस्रवाजमभिमातिषाहं सुतेरणं मघवानं सुवृक्तिम् ।
उप भूषन्ति गिरो अप्रतीतमिन्द्रं नमस्या जरितुः पनन्त ॥७॥
सप्तापो देवीः सुरणा अमृक्ता याभिः सिन्धुमतर इन्द्र पूर्भित् ।
नवतिं स्रोत्या नव च स्रवन्तीर्देवेभ्यो गातुं मनुषे च विन्दः ॥८॥
अपो महीरभिशस्तेरमुञ्चोऽजागरास्वधि देव एकः ।
इन्द्र यास्त्वं वृत्रतूर्ये चकर्थ ताभिर्विश्वायुस्तन्वं पुपुष्याः ॥९॥
वीरेण्यः क्रतुरिन्द्रः सुशस्तिरुतापि धेना पुरुहूतमीट्टे ।
आर्दयद्वृत्रमकृणोदु लोकं ससाहे शक्रः पृतना अभिष्टिः ॥१०॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

úpa bráhmāṇi harivo háribhyām sómasya yāhi pītáye sutásya | índra tvā yajñáḥ kshámamāṇam ānaḍ dāṣvā́n asy adhvarásya praketáḥ || 6 || sahásravājam abhimātishā́ham sutéraṇam maghávānam suvṛiktím | úpa bhūshanti gíro ápratītam índram namasyā́ jaritúḥ pananta || 7 || saptā́po devī́ḥ suráṇā ámṛiktā yā́bhiḥ síndhum átara indra pūrbhít | navatím srotyā́ náva ca srávantīr devébhyo gātúm mánushe ca vindaḥ || 8 || apó mahī́r abhíṣaster amuñcó 'jāgar āsv ádhi devá ékaḥ | índra yā́s tvám vṛitratū́rye cakártha tā́bhir viṣvā́yus tanvàm pupushyāḥ || 9 || vīréṇyaḥ krátur índraḥ suṣastír utā́pi dhénā puruhūtám īṭṭe | ā́rdayad vṛitrám ákṛiṇod u lokám sasāhé ṣakráḥ pṛ́tanā abhishṭíḥ || 10 || ṣunám huvema maghávānam índram — || 11 || 26 ||

Lord of vigour and energy, come with your two powers to our adorations to accept our elixir of love and homage; O effulgent, the offering reaches you, who are enduring; cognizant of worship; you are the donor of the reward. 6

Our praises celebrate the irresistible resplendent sire (Lord, or sun or the sire), the dispenser of abundant food, the overcomer of enemies, the delighter in the libation, the possessor of opulence, the well-praised; the adorations of the worshipper glorify him. 7

The seven divine meandering rivers with which you, O resplendent sire, the destroyer of cities, replenish the ocean, flow unimpeded; you discover the nine and ninety flowing rivers and their path for Nature's bounties and men. 8

You release the great waters from the malignant obstructer; you have been the only divine who watches over them; with those waters which you have employed for the destruction of darknesses, may you, all-vivifying resplendent sire, cherish your own glory. 9

The radiant sun, the resplendent sire, is the chief of heroes, the accomplisher of great deeds, to whom praise is well-offered; the voice of praise lauds him, the invoked of many. He destroys devil of darknesses and creates light; he is radiant, the conqueror and overcomer of hostile forces. 10

We invoke for our protection the opulent radiant sun, distinguished in this combat; he is the leader in the food-bestowing conflicts; he is terrible in battles, the destroyer of foes, and the conqueror of wealth. 11

(१०५) पञ्चोत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य कौत्सो दुर्मित्रः सुमित्रो गुणतः विपर्यस्तनामा वा ऋषिः । इन्द्रो देवता । (१) प्रथमर्चो गायत्र्युष्णिग्वा, (२, ७) द्वितीयासप्तम्योः पिपीलिकमध्या, (३-६, ८-१०) तृतीयादिचतसृणामष्टम्यादितिसृणां चोष्णिक्, (११) एकादश्याश्च त्रिष्टुप् छन्दांसि ॥

॥२६॥

कदा वसो स्तोत्रं हर्यत आव श्मशा रुधद्वाः ।
दीर्घं सुतं वाताप्याय ॥१॥
हरी यस्य सुयुजा विव्रता वेरर्वन्तानु शेपा ।
उभा रजी न केशिना पतिर्दन् ॥२॥
अप योरिन्द्रः पापज आ मर्तो न शश्रमाणो बिभीवान् ।
शुभे यद्युयुजे तविषीवान् ॥३॥
सचायोरिन्द्रश्चर्कृष आँ उपानसः सपर्यन् ।
नदयोर्विव्रतयोः शूर इन्द्रः ॥४॥
अधि यस्तस्थौ केशवन्ता व्यचस्वन्ता न पुष्ट्यै ।
वनोति शिप्राभ्यां शिप्रिणीवान् ॥५॥

105.

Kadā́ vaso stotrám háryata ā́va ṣmaṣā́ rudhad vā́ḥ | dīrghám sutám vātā́pyāya || 1 || hárī yásya suyújā vívratā vér árvantā́nu ṣépā | ubhā́ rajī́ ná keṣínā pátir dán || 2 || ápa yór índraḥ pā́paja ā́ márto ná ṣaṣramāṇó bibhīvā́n | ṣubhé yád yuyujé távishīvān || 3 || sácāyór índraṣ cárkṛisha ā́ñ upānasáḥ saparyán | nadáyor vívratayoḥ ṣū́ra índraḥ || 4 || ádhi yás tasthaú kéṣavantā vyácasvantā ná pushṭyaí | vanóti ṣíprābhyām ṣipríṇīvān || 5 || 26 ||

॥२७॥

प्रास्तौदृष्वौजा ऋष्वेभिस्ततक्ष शूरः शवसा ।
ऋभुर्न क्रतुभिर्मातरिश्वा ॥६॥
वज्रं यश्चक्रे सुहनाय दस्यवे हिरीमशो हिरीमान् ।
अरुतहनुरद्भुतं न रजः ॥७॥

prā́staud ṛishvaujā́ ṛishvébhis tatáksha ṣū́raḥ ṣávasā | ṛibhúr ná krátubhir mātaríṣvā || 6 || vájraṃ yáṣ cakré suhánāya dásyave hirīmaṣó hírīmān | árutahanur ádbhutaṃ ná rájaḥ || 7 ||

105

When will our praise reach you, O Lord of wealth, O lover of praises? When will you accept it and let loose the long-protracted blessings for showering rain? 1

To you belong the two vital energies, which like war-steeds, are well-trained, active, swift, courageous, brilliant as the two worlds. May you, O Lord of vital energies, bestow wealth upon us. 2

The sun repels obstructions and like a mortal tired and affrighted in the combat with the obstructive force (i.e. with dark clouds) and being associated with the forces of vital energies prepares for glorious victory. 3

The sun, the hero, the possessor of two energies, neighing and prancing like horses, the friend of man, for his exhilaration, comes mounted in his chariot, granting him prosperity. 4

He, who has mounted the two long-maned and all-pervading steed-like energies for the nourishment of the sacrificer, asks for love and devotional praise. The sun roars as if with his mighty jaws. 5

Possessor of glorious strength and associated with the glorious vital winds he inspires adoration; the hero abiding in the firmament works with his strength as the wise architects with their supreme designs and structures. 6

He is golden-bearded and Lord of vital powers, who makes the thunderbolt for the easy destruction of the demon of darkness, and who has irresistible jaws like the vast firmament. 7

अव नो वृजिना शिशीह्यृचा वनेमानृचः ।
नाब्रह्मा यज्ञ ऋधग्जोषति त्वे ॥८॥
ऊर्ध्वा यत्ते त्रेतिनी भूद्यज्ञस्य धूर्षु सद्मन् ।
सजूर्नावं स्वयशसं सचायोः ॥९॥
श्रिये ते पृश्निरुपसेचनी भूच्छ्रिये दर्विररेपाः ।
यया स्वे पात्रे सिञ्चस उत् ॥१०॥
शतं वा यदसुर्य प्रति त्वा सुमित्र इत्थास्तौद्दुर्मित्र इत्थास्तौत् ।
आवो यद्दस्युहत्ये कुत्सपुत्रं प्रावो यद्दस्युहत्ये कुत्सवत्सम् ॥११॥

॥ इत्यष्टमाष्टके पञ्चमोऽध्यायः ॥

[पञ्चमाध्याये वर्गाः [illegible], सूक्तानि [illegible], ऋचः [illegible]]

nábrahmā yajñá ṛídhag jóshati tvé || 8 || urdhvá yát te tretínī bhúd yajñásya dhūrshú sádman | sajúr návaṃ sváyaśasaṃ sácāyóḥ || 9 || śriyé te pṛíśnir upasécanī bhūc chriye dárvir arepáḥ | yáyā své pátre siñcása út || 10 || śatáṃ vá yád asurya práti tvā sumitrá itthástaud durmitrá itthástaut | ắvo yád dasyuhátye kutsaputrám prắvo yád dasyuhátye kutsavatsám || 11 || 27 ||

Pañcamo 'dhyāyaḥ.

अथ षष्ठोऽध्यायः ॥

(१०६) षडुत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य काश्यपो भूतांश ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

उभा उ नूनं तदिदर्थयेथे वि तन्वाथे धियो वस्त्रापसेव ।
सध्रीचीना यातवे प्रेममजीगः सुदिनेव पृक्ष आ तंसयेथे ॥१॥

106.

Ubhá u nūnáṃ tád íd arthayethe ví tanvāthe dhíyo vástrāpáseva | sadhrīcīná yắtave prém ajīgaḥ sudíneva pṛíksha ắ taṅsayethe || 1 ||

Comminute, O the resplendent, our sins and shortcomings; may we by our hymns win over those who offer no hymns. The offering unaccompanied by sincere prayer and a will to exert accordingly, is not acceptable to you. 8

When three-fold fire burns high for you and rises up and rests on the top of cosmos, then accompanied by the sacrifice, you, the friend of man, ascend with joy on the glorious boat of heaven. 9

May the earth yield water (or may the cow furnish milk) for mixing with your love, the elixir; may the ladle for the mixture wherewith you pour it into your own vessel be free from defect. 10

When you, O mighty, give hundredfold riches, believers or the friendly ones praise you thus; unbelievers or unfriendly ones also praise you thus; you help the wise man, and destroy the wicked. 11

106

You both, twin divines (pair of day and night), hold the time-space creation (the ceremonials) spread out as two weavers weave cloths. The institutor of the rites praises you for the fulfilment of his desires. May both of you come united and hence this reminding. Please spread out food for us on this charming day. 1

उष्टारेव फर्वरेषु श्रयेथे प्रायोगेव श्वात्र्या शासुरेथः ।
दूतेव हि ष्ठो यशसा जनेषु माप स्थातं महिषेवावपानात् ॥२॥
साकंयुजा शकुनस्येव पक्षा पश्वेव चित्रा यजुरा गमिष्टम् ।
अग्निरिव देवयोर्दीदिवांसा परिज्मानेव यजथः पुरुत्रा ॥३॥
आपी वो अस्मे पितरेव पुत्रोग्रेव रुचा नृपतीव तुर्यै ।
इर्येव पुष्ट्यै किरणेव भुज्यै श्रुष्टीवानेव हवमा गमिष्टम् ॥४॥
वंसगेव पूषर्या शिम्बाता मित्रेव ऋता शतरा शातपन्ता ।
वाजेवोच्चा वयसा घर्म्येष्ठा मेषेवेषा सपर्या३ पुरीषा ॥५॥

ushṭáreva phárvareshu ṣrayethe prāyogéva ṣvātryā ṣā́sur éthaḥ | dūtéva hí shṭhó yaṣásā jáneshu mā́pa sthātam mahishévāpā́nāt || 2 || sākaṃyújā ṣakunásyeva pakshā́ paṣvéva citrā́ yájur ā́ gamishṭam | agnír iva devayór dīdivā́ṅsā párijmāneva yajathaḥ purutrā́ || 3 || āpí vo asmé pitáreva putrógréva rucā́ nṛipátīva turyaí | íryeva pushṭyaí kiráṇeva bhujyaí ṣrushṭīvā́neva hávam ā́ gamishṭam || 4 || vā́ṅsageva pūsharyā̀ ṣimbā́tā mitréva ṛitā́ ṣatárā ṣā́tapantā | vā́jevoccā́ váyasā gharmyeshṭhā́ mésheveshā́ saparyā̀ púrīshā || 5 || 1 ||

॥२॥ सृण्येव जर्भरी तुर्फरीतू नैतोशेव तुर्फरी पर्फरीका ।
उदन्यजेव जेमना मदेरू ता मे जराय्वजरं मरायु ॥६॥
पज्रेव चर्चरं जारं मरायु क्षद्मेवार्थेषु तर्तरीथ उग्रा ।
ऋभू नापत्खरमज्रा खरज्रुर्वायुर्न पर्फरत्क्षयद्रयीणाम् ॥७॥

sṛiṇyèva jarbhárī turphárītū naitoṣéva turphárī parpharíkā | udanyajéva jémanā maderū́ tā́ me jarā́yv ajáram marā́yu || 6 || pajréva cárcaraṃ jā́ram marā́yu kshádmevā́rthe-ṣu tartarītha ugrā́ | ṛibhū́ nā́pat kharamajrā́ kharā́jrur vāyúr ná parpharat kshayad rayīṇā́m || 7 ||

Like two plough bulls, you move towards those who fill you with oblations; you approach like two horses prepared for the fray in order to bring treasure; you are like two glorious messengers among the people. Please do not refuse to accept our offerings like two buffaloes forcibly taken away from the drinking trough. 2

Connected together like the two wings of a bird, you come to our place of noble acts. Like two beautiful animals, you visit our place again and again. You are radiant as fire of the devout worshipper. Like two perambulating priests, you simultaneously bless many of our noble performances at several places. 3

You are our kinsmen. Like two sons, or like two ferocious or fierce shining fires, or like two princes hastening to give protection, or like two bestowers of food you come to feed us. And again, like two luminaries for our joy and like two quick listners, you come to our invocation. 4

You are like two pleasantly moving well-fed bulls. You are like two bestowers of comforts. You are veracious; you are possessors of infinite wealth and you are happy. You may be compared to two horses plump with fodder or to two rams abiding in the firmament. You are to be nourished with food of knowledge and to be cherished with oblations. 5

You are like two mad elephants bending their forequarters and smiting the foe, or you are like the two sons of brave men destroying foes, and cherishing friends; you are as bright as two water-born jewels; may you, O twin divines, render my decaying mortal body free from decay. 6

Fierce twin divines, like two powerful heroes, you enable this moving, perishable mortal frame to cross over the obstructions as over water; extremely intelligent, like two artisans, your chariot, swift as the wind, attains its destination; it pervades all space and it freelv distributes riches. -

घर्मेव मधु जठरे सनेरू भगेविता तुर्फरी फारिवारम् ।
पतरेव चचरा चन्द्रनिर्णिङ् मनऋङ्गा मनन्या न जग्मी ॥८॥
बृहन्तेव गम्भरेषु प्रतिष्ठां पादेव गाधं तरते विदाथः ।
कर्णेव शासुरनु हि स्मराथोंऽशेव नो भजतं चित्रमप्नः ॥९॥
आरङ्गरेव मध्वेरयेथे सारघेव गवि नीचीनबारे ।
कीनारेव स्वेदमासिष्विदाना क्षामेवोर्जा सूयवसात्सचेथे ॥१०॥
ऋध्याम स्तोमं सनुयाम वाजमा नो मन्त्रं सरथेहोप यातम् ।
यशो न पक्वं मधु गोष्वन्तरा भूतांशो अश्विनोः काममप्राः ॥११॥

gharmeva madhu jathare saneru bhagevita turpharı pharivaram | patareva cacara candranirnın manarınga mananya na jagmī || 8 || brihanteva gambhareshu pratishtham padeva gadham tarate vidāthah | karneva sasur anu hi smaratho 'nseva no bhajatam citram apnah || 9 || arangareva madhv erayethe sara ghéva gavi nicinabare | kinareva svedam asishvidana kshamevorja suyavasát sacethe || 10 || ridhyáma stómam sanuyama vajam a no mantram sarathehopa yatam | yaso na pakvam madhu goshv antar a bhutanso asvínoh kamam aprāḥ || 11 || 2 ||

(१०७) सप्तोत्तरशततमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसो दिव्य ऋषिः, प्राजापत्या दक्षिणा वा ऋषिका । दक्षिणा दक्षिणादातारो वा देवता । (१–३, ५–११) प्रथमादितृचस्य पञ्चम्यादि-सप्तर्चां च त्रिष्टुप्, (४) चतुर्थ्याश्च जगती छन्दसी ॥

॥३॥ आविरभून्महि माघोनमेषां विश्वं जीवं तमसो निरमोचि ।
महि ज्योतिः पितृभिर्दत्तमागादुरुः पन्था दक्षिणाया अदर्शि ॥१॥

107.

Avír abhūn mahi mághonam esham visvam jivam támaso nír amoci | mahi jyotiḥ pitríbhir dattam agad urúḥ pantha dákshinaya adarṣi || 1 ||

With your bellies full of heavenly elixir, and like two sauce-pans, you preserve wealth. You are the destroyer of enemies. Armed with hatchets, moving like two flying birds, and with forms, beautifully shining like the moon, with speed of the mind, and both of you laudable, may you come forward to bless our benevolent deeds. 8

Like two expert swimmers (men) in deep waters, you find a resting place. Like two feet crossing a ford you find the fording place. Like two ears you recognize the voice of the reciter of your praises. Like two shoulders supporting the sacred works, come to attend and assist our sacred undertakings. 9

Like two loud-sounding clouds, you send forth the sweet rain. Like two bees, you bring to us your honey to bee-hive, which has its opening turned downwards. Like two labourers, you are dripping with perspiration and like a tired cow eating sweet herbage, you obtain strength. 10

May we have more and more of our praises. May we earn and give nourishing wealth and wisdom to others. May you come hither in the same chariot to our worship; and accept the sweet sacred oblations prepared out of milk products. Thus, a great naturist fulfils the aspirations of the seekers. 11

107

The great splendour of the bounteous Lord (the sun) has become manifest for the rites of these pious men; the whole world (a part of this globe) is set free from the darkness; the vast light, bestowed by our ancestors, has come to us well in time. A clear gesture for the award of remunerative honorarium or charity has been made. 1

उच्चा दिवि दक्षिणावन्तो अस्थुर्ये अश्वदाः सह ते सूर्येण ।
हिरण्यदा अमृतत्वं भजन्ते वासोदाः सोम प्र तिरन्त आयुः ॥२॥
दैवी पूर्तिर्दक्षिणा देवयज्या न कवारिभ्यो नहि ते पृणन्ति ।
अथा नरः प्रयतदक्षिणासोऽवद्यभिया बहवः पृणन्ति ॥३॥
शतधारं वायुमर्कं स्वर्विदं नृचक्षसस्ते अभि चक्षते हविः ।
ये पृणन्ति प्र च यच्छन्ति संगमे ते दक्षिणां दुहते सप्तमातरम् ॥४॥
दक्षिणावान्प्रथमो हूत एति दक्षिणावान्ग्रामणीरग्रमेति ।
तमेव मन्ये नृपतिं जनानां यः प्रथमो दक्षिणामाविवाय ॥५॥

ucca diví dákshinavanto asthur ye asvadah saha te suryena | hiranyadā́ amritatvam bhajante vasodah soma pra tiranta ayuh || 2 || daivi purtír dakshina devayajya na kavāribhyo nahi té prinanti | atha narah prayatadakshinaso 'vadyabhiya bahavah prinanti || 3 || satadharam vayum arkam svarvidam nricákshasas té abhí cakshate havíh | ye prinánti pra ca yáchanti samgamé te dákshinam duhate saptamataram || 4 || dákshinavan prathamo hūta eti dakshinavan gramaṇır agram eti | tam evá manye nripatim jananam yáh prathamó dákshinam avivāya || 5 || ३ ||

॥७॥ तमेव ऋषिं तमु ब्रह्माणमाहुर्यज्ञन्यं सामगामुक्थशासम् ।
स शुक्रस्य तन्वो वेद तिस्रो यः प्रथमो दक्षिणया रराध ॥६॥
दक्षिणाश्वं दक्षिणा गां ददाति दक्षिणा चन्द्रमुत यद्धिरण्यम् ।
दक्षिणान्नं वनुते यो न आत्मा दक्षिणां वर्म कृणुते विजानन् ॥७॥

tam eva rishim tam u brahmanam ahur yajnanyam samagam ukthasasam | sá sukrasya tanvò veda tisro yah prathamo dákshiṇaya raradha || 6 || dákshinasvam dákshiṇā gam dadati dákshina candrám utá yád dhíraṇyam | dákshinannam vanute yó na atmā dákshinam várma krinute vijanan || 7 ||

The donors of charity rise high up in the society and are thus blessed in heaven. Those who give speed-horses in charity dwell with the sun; the givers of gold obtain immortality, and the givers of raimant prolong their life, O Dear. 2

The divine nourishing charity, which is a part of the sacrifice and public duty to the enlightened ones is not for those who go wrong and are sinful, for they do not gratify (any one with sacrifice). However, there are many men who through fear of incurring sin liberally give charity, and thereby gratify the divine ones. 3

Many of them out of the worshippers rightly offer oblation to the wind of the hundred streams, and several of them to the all conscious sun, and to the men-beholding divine ones. Many persons give charity in plenty at the time of festivities. This category of charity has been said to be the mother of seven i.e. the sustainer of seven priests. 4

He who brings charity is invited first; the head of a village bearing charity goes in front. I regard him as a king amongst men who initiates or first offers charity. 5

They call such a person a Ṛṣi (the seer), the Brahmana, (the learned), the leader of the sacred work, the chanter of the hymns, the reciter of the prayer; knower of the three forms of light, who while participating in any public activity starts with charity. 6

The one who gives horses in charity, gives cows in charity, gives gold and also silver in charity and bestows food, he himself, knowing the value of charity, puts on charity as his armour. 7

न भोजा मंमुर्न न्यर्थमीयुर्न रिष्यन्ति न व्यथन्ते ह भोजाः ।
इदं यद्विश्वं भुवनं स्वश्चैतत्सर्वं दक्षिणैभ्यो ददाति ॥८॥
भोजा जिग्युः सुरभिं योनिमग्रे भोजा जिग्युर्वध्वं१ या सुवासाः ।
भोजा जिग्युरन्तःपेयं सुराया भोजा जिग्युर्ये अहूताः प्रयन्ति ॥९॥
भोजायाश्वं सं मृजन्त्याशुं भोजायास्ते कन्या३ शुम्भमाना ।
भोजस्येदं पुष्करिणीव वेश्म परिष्कृतं देवमानेव चित्रम् ॥१०॥
भोजमश्वाः सुष्ठुवाहो वहन्ति सुवृद्रथो वर्तते दक्षिणायाः ।
भोजं देवासोऽवता भरेषु भोजः शत्रून्त्समनीकेषु जेता ॥११॥

ná bhoja mamrur na nyartham īyur na rishyanti na vyathante ha bhojah | idam yad vísvam bhuvanam svas caitat sarvam dákshinaibhyo dadati || 8 || bhojá jigyuh surabhím yonim agre bhojá jigyur vadhvam yá suvásah | bhojá jigyur antahpeyam suraya bhojá jigyur yé áhutah prayanti || 9 || bhojayasvam sam mrijanty asum bhojáyaste kanya sumbhamana | bhojasyedám pushkarinīva vesma parishkritam devamaneva citram || 10 || bhojam asvah sushthuváho vahanti suvrid ratho vartate dákshinayah | bhojám devāso vata bhareshu bhojah satrun samanīkeshu jeta || 11 || ४ ||

(१०८) अष्टोत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य (१, ३, ५, ७, ९) प्रथमातृतीयापञ्चमीसप्तमीनवमीनामृचां पणयोऽसुरा ऋषयः, (२, ४, ६, ८, १०-११) द्वितीयाचतुर्थीषष्ठ्यष्टमीदशम्येकादशीनाञ्च सरमा ऋषिका । (१, ३, ५, ७, ९) प्रथमातृतीयापञ्चमीसप्तमीनवमीनामृचां सरमा, (२, ४, ६, ८, १०-११) द्वितीयाचतुर्थीषष्ठ्यष्टमीदशम्येकादशीनाञ्च पणयो देवताः । त्रिष्टुप् छन्दः ॥

किमिच्छन्ती सरमा प्रेदमानड् दूरे ह्यध्वा जगुरिः पराचैः ।
कास्मेहितिः का परितक्म्यासीत्कथं रसाया अतरः पयांसि ॥१॥

108.

Kím ichántī sarámā prédám ānaḍ dūré hy ádhvā jáguriḥ parācaiḥ | kásméhitih ká páritakmyāsīt katháṃ rasáyā ataraḥ páyāṅsi || 1 ||

The givers of charity meet no death; they do not face destruction; they suffer no injury; the givers of charity suffer no pain. Charity gives them all this world and the world beyond. 8

The givers (of charity) obtain fragrant home in the first priority; and then they win the cow and other sources of food. The givers win a bride who is beautifully attired. In the enjoyment provided to others verily lies the enjoyment of the givers. Such givers of enjoyment win the affection of those who might not have been cordial and friendly to them. 9

For the giver of enjoyment, they deck out a fleet horse; such a giver verily gets a bride beautifully adorned; to the giver of enjoyment belongs this dwelling, adorned like a lake full of lotus flowers, delightful like a dwelling of the divine ones. 10

Giver of enjoyments to others verily gets the horses capable of bearing heavy burdens. Highly prized luxury chariots and cars adorn the premises of the givers of charity. O divine, protect such a liberal giver in combats; may the giver be the victor over his foes in battles. 11

108

(A dialogue between Saramā, the Intuitional Faculty, a messenger of the Self, and Paṇis, the hoarders of wealth, the plunderers of divine cows, the obscurers of right understanding; Indra may be the Sun; cows may be the sun-rays and clouds, the obstructors of the sun rays, are the Paṇis).

(Paṇis:) With what objective has the Intuitional Faculty come to this place? Verily, the way is long and difficult to be traversed by the persevering. What is the mission of your coming to us? What sort of wandering has been yours? How have you crossed the waters of the roaring firmament, the region of inner-most conflicts? 1

इन्द्रस्य दूतीरिषिता चरामि मह इच्छन्ती पणयो निधीन्वः ।
अतिष्कदो भियसा तन्न आवत्तथा रसाया अतरं पयांसि ॥२॥
कीदृङ्ङिन्द्रः सरमे का दृशीका यस्येदं दूतीरसरः पराकात् ।
आ च गच्छान्मित्रमेना दधामाथा गवां गोपतिर्नो भवाति ॥३॥
नाहं तं वेद दभ्यं दभत्स यस्येदं दूतीरसरं पराकात् ।
न तं गूहन्ति स्रवतो गभीरा हता इन्द्रेण पणयः शयध्वे ॥४॥
इमा गावः सरमे या ऐच्छः परि दिवो अन्तान्सुभगे पतन्ती ।
कस्त एना अव सृजादयुध्व्युतास्माकमायुधा सन्ति तिग्मा ॥५॥

indrasya dūtír ishita carami maha ichanti panayo nidhin vah | atishkado bhiyasa tán na avat tátha rasaya ataram payansi || 2 || kīdrinn índrah sarame ka drisika yásyedam dutir ásarah parakat | á ca gachan mitram ena dadhamatha gavam gopatir no bhavāti || 3 || naham tam veda dábhyam dabhat sa yasyedam dutir asaram parakat | na tam guhanti sraváto gabhira hata indrena panayah sayadhve || 4 || ima gavah sarame ya aíchah pari divo antan subhage patantī | kas ta ena ava srijad áyudhvy utásmākam ấyudhā santi tigmấ || 5 || 5 ||

॥१॥ असेन्या वः पणयो वचांस्यनिषव्यास्तन्वः सन्तु पापीः ।
अधृष्टो व एतवा अस्तु पन्था बृहस्पतिर्व उभया न मृळात् ॥६॥
अयं निधिः सरमे अद्रिबुध्नो गोभिरश्वेभिर्वसुभिर्न्यृष्टः ।
रक्षन्ति तं पणयो ये सुगोपा रेकु पदमलकमा जगन्थ ॥७॥

asenya vah panayo vacansy anishavyas tanvah santu papih | ádhrishto va étavấ astu pantha bríhaspátir va ubhaya na mrilāt || 6 || ayam nidhíh sarame adribudhno gobhir asvebhir vasubhir nyrishtah | rákshanti tam panayo ye sugopa reku padam álakam a jagantha || 7 ||

(Saramā:) I have come as the appointed messenger of the Lord of resplendence, seeking our great treasures forcibly taken by you. O dark clouds of evil thoughts, my strong determination has sustained me all through the danger involved in crossing the waters. And thus I have passed over the waters of the river. 2

(Paṇis:) O messenger, O Sarama, what this resplendent Lord is like? What is the appearance of that person as whose messenger you have come to this place from afar? (Now Panis say to one another:) Let her approach; let us make friends with her, and let her be the Lord of our cattle. 3

(Saramā:) I do not believe that he can be subdued; he as whose messenger I have come to this place from afar, can defeat all of you. The deep rivers do not conceal him. You, O Panis, when slain by Him, shall all of you sleep eternally (i.e. shall die). 4

(Paṇis:) O auspicious envoy, here are the cows, the rays, which you seek, stretching to the extremities of the sky. Who would give them up to you without resistance, without a combat? And (may you know) our weapons are sharp. 5

(Saramā:) Your words, O Panis, are not sufficient to defend you; your sinful bodies will not be equal to his arrows. May you have innumerable hurdles in your path. May our Lord of vast universe show no favour to either your words or to your persons. 6

(Paṇis:) O envoy, this treasure, secured in the (cave of the) mountain consists of cows, horses and riches; We, Panis, protect it who are good watchers. All in vain, shall be your approach to this solitary spot. 7

एह गमन्नृषयः सोमशिता अयास्यो अङ्गिरसो नवग्वाः।
न पुनमूर्वं वि भजन्त गोनामथैतद्वचः पणयो वमन्नित् ॥८॥
एवा च त्वं सरम आजगन्थ प्रबाधिता सहसा दैव्येन।
स्वसारं त्वा कृणवै मा पुनर्गा अप ते गवां सुभगे भजाम ॥९॥
नाहं वेद भ्रातृत्वं नो स्वसृत्वमिन्द्रो विदुरङ्गिरसश्च घोराः।
गोकामा मे अच्छदयन्यदायमपात इत पणयो वरीयः ॥१०॥
दूरमित पणयो वरीय उद्गावो यन्तु मिनतीर्ऋतेन।
बृहस्पतिर्या अविन्दन्निगूळ्हाः सोमो ग्रावाण ऋषयश्च विप्राः ॥११॥

éhá gamann

rishayah sómasita ayasyo angiraso navagvāh | tá etam urvam ví bhajanta gonam áthaitad vacah panayo vamann ít || 8 || eva ca tvam sarama ajagantha prabadhitá sahasa daívyena | svasaram tva krinavai ma púnar ga apa te gavam subhage bhajama || 9 || naham veda bhratritvam no svasritvám índro vidur angirasas ca ghoráh | gokáma me achadayan yád ayam apata ita panayo varıyah || 10 || duram ita panayo varıya ud gāvo yantu minatír riténa | bríhaspatir ya ávindan nıgulhah somo gravana ríshayas ca víprāh || 11 || ७ ||

(१०९) नवोत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य जुहूर्नाम्नी ब्रह्मवादिनी ब्रह्मजाया ऋषिका, ब्राह्म ऊर्ध्वनाभा वा ऋषिः। विश्वे देवा देवताः। (१-५) प्रथमादिपञ्चर्चां त्रिष्टुप्, (६-७) षष्ठीसप्तम्योश्चानुष्टुप् छन्दसी॥

॥७॥ तेऽवदन्प्रथमा ब्रह्मकिल्बिषेऽकूपारः सलिलो मातरिश्वा।
वीळुहरास्तप उग्रो मयोभूरापो देवीः प्रथमजा ऋतेन ॥१॥

109.

Te 'vadan prathamá brahmakilbishé 'kuparah salilo matarísva | vīluharas tapa ugró mayobhur apo devíh prathamajá riténa || 1 ||

(Saramā:) Inspirited with the celestial elixir, the seers, the fire-born enlightened ones of profound wisdom, acquainted with the intricacies of Nine Month's rites, led by a person of strong determination, shall come hither; they will divide this herd of cattle; then you, Panis, shall realize that you should not have spoken these words. 8

(Paṇis:) You have indeed come hither, O divine messenger, constrained by divine power; we will share the wealth with you, O auspicious one. 9

(Saramā:) I know neither fraternity nor sisterhood; the resplendent Lord and the fire-born know (my kindred); my masters, seeking the treasure, have, in fact, by now taken full control of your habitation when I have come; depart hence, O Panis; depart to a distant land. 10

Go hence, O Paṇis, to a far-off distant land; please let the concealed cattle be now free; let them come forth in due order. No more their concealment, no further hiding. All of us, the Preceptor, the Lord of universe, the blissful, the seers of wisdom and the men of determination have found out their place of hiding. 11

109

(Brahma = Bṛhaspati = Vacaspati = Lord Supreme, the same as Lord of Divine Speech. The latent, unmanifest or unspoken speach is called *Brahmajaya,* literally meaning the wife of Brahma. During the period of dissolution or *pralaya,* the speech left the husband or Brahma, as if the dissolution had been a sin on behalf of Brahma. The speech was restored to Brahma in a form which was audible and intelligible; this speech is known as *juhu,* and is used as the Vedic verses in the performance of *yajnas* or sacrificial rituals).

Several prime powers, e.g. the boundless one (*akuparah* or the Sun), the fluid plasma *(salilah),* the cosmic wind, the wide-consuming fire *(viduhara)*; the intense heat, the bliss-bestowers, the divine or cosmic waters, who are the first-born sons of the Law-Born, discussed and reconsidered about the sin of Brahma (i.e. the entire ethics of *pralaya*). 1

सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छदहृणीयमानः ।
अन्वर्तिता वरुणो मित्र आसीदग्निर्होता हस्तगृह्या निनाय ॥२॥
हस्तेनैव ग्राह्य आधिरस्या ब्रह्मजायेयमिति चेदवोचन् ।
न दूताय प्रह्ये तस्थ एषा तथा राष्ट्रं गुपितं क्षत्रियस्य ॥३॥
देवा एतस्यामवदन्त पूर्वे सप्तऋषयस्तपसे ये निषेदुः ।
भीमा जाया ब्राह्मणस्योपनीता दुर्धां दधाति परमे व्योमन् ॥४॥
ब्रह्मचारी चरति वेविषद्विषः स देवानां भवत्येकमङ्गम् ।
तेन जायामन्वविन्दद्बृहस्पतिः सोमेन नीतां जुह्वं न देवाः ॥५॥
पुनर्वै देवा अददुः पुनर्मनुष्या उत ।
राजानः सत्यं कृण्वाना ब्रह्मजायां पुनर्ददुः ॥६॥
पुनर्दाय ब्रह्मजायां कृत्वी देवैर्निकिल्बिषम् ।
ऊर्जं पृथिव्या भक्त्वायोरुगायमुपासते ॥७॥

somo raja prathamo brahmajayam punah prayachad áhriniyamanah | anvartita varuno mitrá āsīd agnir hota hastagrihyá ninaya || 2 || hastenaiva grahya adhír asya brahmajayéyam íti céd avocan | na dutaya prahye tastha esha tatha rashtram gupitam kshatriyasya || 3 || deva eta-syām avadanta pûrve saptarishayas tapase ye nisheduh | bhima jaya brahmanasyopanita durdham dadhati paramé vyòman || 4 || brahmacari carati vevishad víshah sá devanam bhavaty ékam angam | tena jāyám anv avindad bríhaspatih somena nītám juhvam na devah || 5 || púnar vaí deva adaduh punar manushya utá | rajanaḥ satyam krinvana brahmaja yám púnar daduh || 6 || punardáya brahmajayam kritví de-vaír nikilbisham | úrjam prithivyá bhaktvấyorugayám úpā-sate || 7 || 7 ||

First, Divine Love *(Soma)* without hesitation restored unspoken speech (Brahmajaya); in this supreme performance or sacrifice the cosmic water *(Varuna)* becomes the inviter, the pair of sun and fire (Mitra-Agni) become the ministrant priests, and they take her (the Speech, the bride of Lord Supreme) by the hand, and lead her (to her hansband). 2

They, the divine powers speak to Supreme Lord: "This pledge of hers is to be taken by the hand. She is the wife of Lord Supreme *(Brahmajaya)*. She has not made herself known to the messenger sent to seek her, so is the kingdom of ruling clan, the *ksattriya*, protected." 3

The ancient divine powers again speak about her; the seven seers are engaged in penance. She, the terrible and yet dear to God like wife, has been brought back (to her husband). The penance elevates sin to the highest heaven. 4

He leads the life of a Brahmacarin (life of celibacy) even adoring all Gods; he becomes a portion of the Gods; therefore, the Great Priest, the Lord Supreme, obtained his wife, brought to him first by Divine Love (Soma), as the Gods receive an offering. 5

The divine powers give her back again; men also give her back, and kings confirming the gift restore the lady of divine speech back again. 6

The divine powers, having given back God's speech, made her free from obscurity, and having partaken of the food of the earth, they sit down in the cosmic sacrifice where hymns and lyrics are sung in the praise of Lord Supreme. 7

(११०) दशोत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य भार्गवो जमदग्निर्जामदग्न्यो रामो वा ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः, (२) द्वितीयायास्तनूनपात्, (३) तृतीयाया इळः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्द्वारः, (६) षष्ठ्या उषासानक्ता, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो देवताः । त्रिष्टुप् छन्दः ॥

समिद्धो अद्य मनुषो दुरोणे देवो देवान्यजसि जातवेदः ।
आ च वह मित्रमहश्चिकित्वान्त्वं दूतः कविरसि प्रचेताः ॥१॥
तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्त्स्वदया सुजिह्व ।
मन्मानि धीभिरुत यज्ञमृन्धन्देवत्रा च कृणुह्यध्वरं नः ॥२॥
आजुह्वान ईड्यो वन्द्यश्चा याह्यग्ने वसुभिः सजोषाः ।
त्वं देवानामसि यह्व होता स एनान्यक्षीषितो यजीयान् ॥३॥
प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्रे अह्नाम् ।
व्यु प्रथते वितरं वरीयो देवेभ्यो अदितये स्योनम् ॥४॥
व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुम्भमानाः ।
देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः ॥५॥

110.

Samiddho adya manusho duroné devo devan yajasi jatavedah | a ca vaha mitramahas cikitvan tvam dutáh kavír asi pracetah || 1 || tanunapat pathá ṛitasya yanan madhva samanján svadaya sujihva | manmani dhībhír utá yajnam ṛindhan devatra ca krinuhy adhvaram nah || 2 || ājuhvāna ıdyo vandyaṣ ca yahy agne vasubhih sajóshah | tvam devanam asi yahva hota sa enan yakshishito yajīyan || 3 || pracínam barhíh pradisa prithivya vastor asya vṛijyate agre ahnam | vy u prathate vitaram variyo devébhyo aditaye syonam || 4 || vyacasvatīr urviya ví ṣrayantām pátibhyo na janayah súmbhamanaḥ | devır dvaro bṛihatır viṣvaminvā devébhyo bhavata suprayanah || 5 || 8 ||

110

You have been kindled today, O all-pervading fire-divine, in the dwelling of the worshipper; you are divine; you sacrifice to the divine powers. Bearing oblation you pay respect to your intelligent friends; you are the wise; you are the far-seeing messenger (of the cosmic forces). *(Idhma)*. 1

O pure-tongued eternal fire-divine, may you flavour the paths of the sacrifice (that leads to success) and moisten them with the sweet elixir; elevating our praises and our ceremony by good understandings, convey our sacrifice to Nature's bounties. *(Tanunapat)*. 2

O fire-divine, you deserve praises and adoration; you are the invoker. Please come, being propitiated, along with wealth and treasure. O mighty, you are the invoker of Nature's bounties; may you, who deserve most our worship, carry our oblations to other Nature's bounties also. We solicit you for this favour. *(Idyah)*. 3

In the early hours of the day, the sacred grass, pointing eastwards, is strewn with the prescribed text as a covering for the earth (of the altar); then they spread it out far and wide as a pleasant seat for the divinities and the Mother Eternity to sit on. *(Barhis)*. 4

Expanding wide, throw the doors open to receive Nature's bounties, just as gracefully decorated wives receive their husbands. May these doors be spacious and wide capable of admitting all, and of giving them easy entrance. *(Devirdvarah)*. 5

१०.७ आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ ।
दिव्ये योषणे बृहती सुरुक्मे अधि श्रियं शुक्रपिशं दधाने ॥६॥
दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै ।
प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा दिशन्ता ॥७॥
आ नो यज्ञं भारती तूयमेत्विळा मनुष्वदिह चेतयन्ती ।
तिस्रो देवीर्बर्हिरेदं स्योनं सरस्वती स्वपसः सदन्तु ॥८॥
य इमे द्यावापृथिवी जनित्री रूपैरपिंशद्भुवनानि विश्वा ।
तमद्य होतरिषितो यजीयान्देवं त्वष्टारमिह यक्षि विद्वान् ॥९॥
उपावसृज त्मन्या समञ्जन्देवानां पाथ ऋतुथा हवींषि ।
वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन ॥१०॥
सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत्पुरोगाः ।
अस्य होतुः प्रदिश्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः ॥११॥

a sushvayanti yajate upake ushasanáktā sadatam ní yonau | divye yoshane brihatí surukmé ádhi sríyam sukra-písam dádhāne || 6 || daivya hotara prathama suvaca mí mana yajnam manusho yájadhyai | pracodayanta vidatheshu karu pracinam jyotih pradísa disánta || 7 || á no yajnam bharati tűyam etv íḷa manushvad ihá cetayanti | tisro devir barhír edam syonam sarasvatī svápasah sadantu || 8 || yá ime dyavaprithivi jánitrī rupaír ápiṅsad bhuvanani visva | tám adya hotar ishito yajiyan devám tváshtaram ihá yakshi vidvan || 9 || upavasrija tmanya samanjan deva-nam patha ritutha haviṅshi | vanaspatih samita devo agníh svádantu havyam madhunā ghriténa || 10 || sadyó jato vy amimīta yajnam agnír devanam abhavat purogaḥ | asya hotuh pradísy ritásya vací svahakritam havir adantu devah || 11 || ९ ||

Pouring sweet dews, may the sacred day and night, even quite close to each other, sit down in the assigned place, like two celestial, majestic and richly ornamented damsels bearing beauty of glittering brilliance. *(Usasa-nakta)*. 6

May the two celestial divine ministers, prior (to the terrestrial ones), instituting sacrifice, come and sit down to inspire us at our place of worship. They are the composers and reciters of praises and the invokers of the eastern fire with fine verses. *(Daivyau-Hotarau)*. 7

May *Bharati* (Goddess of Enlightenment) and *Ida* (Divine Speech) come quickly to our place of worship, personified in features, and may *Sarasvati* (Divine Knowledge) also—the three gracious goddesses — sit down on their assigned seats. *(Tisro devih)*. 8

To the Divine Architect, whom we have solicited here today, may you wise and venerable priests, offer oblations. He is the one who has decked the parental heaven and earth, and all the worlds with living forms. *(Tvastr)*. 9

May you offer on your own initiative, at the proper season the anointed food and oblations invoking Nature's bounties. Let our Lord of Forests, the Immolator and the fire divine sweeten the oblation with honey and butter. *(Vanaspatih)*. 10

The fire-divine, as soon as he is born, constructs a sacrifice. He has been the preceder of Nature's bounties. May the bounties partake of the oblation presented with the utterance of the syllable *svaha* through the voice of the invoker of the worship in the eastern direction. *(Svahakrti)*. 11

(१११) एकादशोत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैरूपोऽष्ट्रादंष्ट्र ऋषिः। इन्द्रो देवता। त्रिष्टुप् छन्दः॥

मनीषिणः प्र भरध्वं मनीषां यथायथा मतयः सन्ति नृणाम्।
इन्द्रं सत्यैरेरयामा कृतेभिः स हि वीरो गिर्वणस्युर्विदानः ॥१॥
ऋतस्य हि सदसो धीतिरद्यौत्सं गार्ष्टेयो वृषभो गोभिरानट्।
उदतिष्ठत्तविषेणा रवेण महान्ति चित्सं विव्याचा रजांसि ॥२॥
इन्द्रः किल श्रुत्या अस्य वेद स हि जिष्णुः पथिकृत्सूर्याय।
आन्मेनां कृण्वन्नच्युतो भुवद्गोः पतिर्दिवः सनजा अप्रतीतः ॥३॥
इन्द्रो मह्ना महतो अर्णवस्य व्रतामिनादङ्गिरोभिर्गृणानः।
पुरूणि चिन्नि तताना रजांसि दाधार यो धरुणं सत्यताता ॥४॥
इन्द्रो दिवः प्रतिमानं पृथिव्या विश्वा वेद सवना हन्ति शुष्णम्।
महीं चिद्द्यामातनोत्सूर्येण चास्कम्भ चित्कम्भनेन स्कभीयान् ॥५॥

111.

Manīshinah pra bharadhvam manīsham yatha-yatha matayah santi nrinam | índram satyair erayama kritébhih sa hí vıro girvanasyur vídanah || 1 || ritasya hí sadaso dhītír ádyaut sam garshteyo vrishabhó gobhir anat | úd atishthat tavishena ravena mahanti cit sam vivyaca rajansi || 2 || índrah kíla srutya asya veda sa hí jishnúh pathikrít sūryaya | an menam krinvann acyuto bhuvad goh patir diváh sanaja ápratītah || 3 || indro mahna maható arnavasya vrataminad angirobhir grinanah | puruni cin ní tatana rájansi dadhara yo dharuṇaṃ satyatata || 4 || índro diváḥ pratimánam prithivya víṣva veda savana hanti ṣúshṇam | mahım cid dyam atanot suryena caskambha cit kámbhanena skábhıyan || 5 || 10 ||

111

O worshippers, offer your devotion to resplendent Lord in accord with your thoughts. Let us invoke our Lord with sincere adoration, for He loves songs of praise and is capable of granting our wishes. 1

Sustainer of the firmament, the sun shines brightly, like the offspring of a cow which has borne only once, (and never the second time). He, the showerer of benefits, arises with loud roar and pervades the spacious regions. 2

When He hears our praise, the resplendent Lord knows our wishes. He, the victorious, opens a path for the sun. Revealing the sacred knowledge, He, the unassailable, becomes the sovereign lord of the eternal earth, the sky and the whole universe. 3

Sustained by the numerous energy principles, the resplendent sun by his might disperses the shrouding clouds, or makes them pour down abundant rain. He supports the wide-spread clouds also in the midspace. 4

The resplendent Lord is verily the counterpart of heaven and earth; he is cognizant of all cosmic sacrifices. He is the slayer of obstructive forces (or clouds); He spreads out the spacious heaven, and illumes it with the light of the sun. Best of proppers, he props up the heaven with a prop, a beam of support. 5

॥११॥

वज्रेण हि वृत्रहा वृत्रमस्तरदेवस्य शूशुवानस्य मायाः ।
वि धृष्णो अत्र धृषता जघन्थाथाभवो मघवन्बाह्वोजाः ॥६॥
सचन्त यदुषसः सूर्येण चित्रामस्य केतवो रामविन्दन् ।
आ यन्नक्षत्रं ददृशे दिवो न पुनर्यतो नकिरद्धा नु वेद ॥७॥
दूरं किल प्रथमा जग्मुरासामिन्द्रस्य याः प्रसवे सस्रुरापः ।
क्व स्विदग्रं क्व बुध्न आसामापो मध्यं क्व वो नूनमन्तः ॥८॥
सृजः सिन्धूँरहिना जग्रसानाँ आदिदेताः प्र विविज्रे जवेन ।
मुमुक्षमाणा उत या मुमुच्रेऽधेदेता न रमन्ते नितिक्ताः ॥९॥
सध्रीचीः सिन्धुमुशतीरिवायन्त्सनाज्जार आरितः पूर्भिदासाम् ।
अस्तमा ते पार्थिवा वसून्यस्मे जग्मुः सूनृता इन्द्र पूर्वीः ॥१०॥

vájrena hí vritraha vritram astar adevasya susuvanasya mayah | ví dhrishno átra dhrishata jaghanthathabhavo maghavan bahvojah || 6 || sacanta yád ushasah suryena citram asya ketavo ram avindan | a yan nakshatram dádriçe divo na punar yató nákir addha nu veda || 7 || duram kíla prathamá jagmur asām índrasya yáḥ prasave sasrúr ápah | kvà svid ágram kva budhna asam ápo mádhyam kva vo nūnám ántah || 8 || srijáh síndhuñr ahina jagrasanan ad íd etah pra vivijre javena | mumukshamana uta ya mumucré dhéd etá na ramante nítiktāh || 9 || sadhrícih síndhum usatír ivayan sanaj jará aritah purbhíd asam | astam á te parthiva vasuny asme jagmuḥ sunṛíta indra pūrvíh || 10 || 11 ||

The slayer of the cloud of Nescience, you lay him low with the bolt of justice; O resolute supreme Lord, you always overcome by your powerful bolt, the devices of the impious wicked. Sure of your own strength, O bounteous Lord, you are verily strong-armed. 6

When the dawns are associated with the sun, his rays acquire wonderful beauty; but when (during the day-hours) the constellations of heaven are not seen, no one really knows his rays as he moves (across the space). 7

The first of those waters, which issue forth at the resplendent Lord's command, run away very far. Where is your beginning, O waters? Tell me as to where your root is and where your centre. Where indeed is your termination? 8

You set at liberty the streams of water which have been swallowed by serpentine clouds. These streams rush forth with rapidity; the waters which verily long to be liberated are set free, and thenceforth, the pure streams never come to a stop. 9

Combined into one, these streams hasten to the ocean, like loving wives to their husbands; the resplendent Lord, the witherer of foes, the demolisher of cities, has been their impeller from ancient times. May our oblations, the treasures of earth, and our copious praises proceed to the dwelling of the resplendent Lord. 10

(११२) द्वादशोत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैरूपो नभःप्रभेदन ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

इन्द्र पिब प्रतिकामं सुतस्य प्रातःसावस्तव हि पूर्वपीतिः ।
हर्षस्व हन्तवे शूर शत्रूनुक्थेभिष्टे वीर्या प्र ब्रवाम ॥१॥
यस्ते रथो मनसो जवीयानेन्द्र तेन सोमपेयाय याहि ।
तूयमा ते हरयः प्र द्रवन्तु येभिर्यासि वृषभिर्मन्दमानः ॥२॥
हरित्वता वर्चसा सूर्यस्य श्रेष्ठै रूपैस्तन्वं स्पर्शयस्व ।
अस्माभिरिन्द्र सखिभिर्हुवानः सध्रीचीनो मादयस्वा निषद्य ॥३॥
यस्य त्यत्ते महिमानं मदेष्विमे मही रोदसी नाविविक्ताम् ।
तदोक आ हरिभिरिन्द्र युक्तैः प्रियेभिर्याहि प्रियमन्नमच्छ ॥४॥
यस्य शश्वत्पपिवाँ इन्द्र शत्रूननानुकृत्या रण्या चकर्थ ।
स ते पुरंधिं तविषीमियर्ति स ते मदाय सुत इन्द्र सोमः ॥५॥

112.

Indra píba pratikāmám sutásya pratahsavas tava hí purvapitiḥ | harshasva hantave sura satrun ukthebhish te virya prá bravāma || 1 || yás te ratho manaso javiyan endra tena somapeyaya yāhi | tuyam a te harayah pra dravantu yébhir yasi vrishabhir mandamanah || 2 || haritvata varcasa sūryasya ṣreshthai rupaís tanvam sparsayasva | asmabhir indra sákhibhir huvanah sadhricino madayasva nishadya || 3 || yasya tyát te mahimanam madeshv imé mahi rodasī náviviktām | tád óka á háribhir indra yuktaíh priyébhir yāhi priyám ánnam ácha || 4 || yasya sasvat papivañ indra satrun anānukritya ranya cakartha | sa te puramdhim tavishim iyarti sa te madaya suta indra somaḥ || 5 || 12 ||

112

O resplendent Lord, accept our laudations or loving praises, expressed at our morning prayers. You are the first to be thus invoked. O brave Lord, you verily rejoice in slaying your foes. We shall glorify your heroic deeds with hymns. [1]

Come, O resplendent Lord, to our place of worship with your chariot, which is swifter than thought. Let your rays, the vigorous steeds, with whom you move delighted with good speed, hasten hither. [2]

Decorate your form with most beautiful colours—with the golden radiance of the sun. Invoked by us, your friends, O resplendent Lord, please come with your associates, the vital elements, and be seated; please come here and be exhilarated. [3]

O Lord, the vast heaven and earth cannot comprehend your exhilarating grandness. With your beloved strong bay-horses, harnessed to your chariot, you please come to our dwelling to partake of the sacrificial food that you love to have. [4]

O resplendent Lord, you have ever been enjoying the elixir of joy, and in that exhilaration, you have been constantly destroying you. enemies with your inimitable weapon. All glory to ur divine elixir of love; it has been effused for you, for your exhilaration. [5]

॥१३॥ इदं ते पात्रं सनवित्तमिन्द्र पिबा सोममेना शतक्रतो।
पूर्ण आहावो मदिरस्य मध्वो यं विश्व इदभिहर्यन्ति देवाः ॥६॥
वि हि त्वामिन्द्र पुरुधा जनासो हितप्रयसो वृषभ ह्वयन्ते।
अस्माकं ते मधुमत्तमानीमा भुवन्त्सवना तेषु हर्य ॥७॥
प्र ते इन्द्र पूर्व्याणि प्र नूनं वीर्या वोचं प्रथमा कृतानि।
सतीनमन्युरश्रथायो अद्रिं सुवेदनामकृणोर्ब्रह्मणे गाम् ॥८॥
नि षु सीद गणपते गणेषु त्वामाहुर्विप्रतमं कवीनाम्।
न ऋते त्वत्क्रियते किं चनारे महामर्कं मघवञ्चित्रमर्च ॥९॥
अभिख्या नो मघवन्नाधमानान्त्सखे बोधि वसुपते सखीनाम्।
रणं कृधि रणकृत्सत्यशुष्माभक्ते चिदा भजा राये अस्मान् ॥१०॥

idam te patram sanavittam indra piba somam ena satakrato | purna ahavo madirasya madhvo yam visva íd abhiháryanti devah || 6 || ví hí tvam indra purudha janaso hitáprayaso vrishabha hváyante | asmakam te madhumattamānıma bhuvan savana teshu harya || 7 || pra ta indra purvyani pra nunam virya vocam prathama kritani | satinamanyur asrathayo ádrim suvedanam akrinor bráhmane gam || 8 || ní shu sīda ganapate ganeshu tvam ahur vípratamam kavınam | na rité tvát kriyate kím canare maham arkáṃ maghavan citram arca || 9 || abhikhya no maghavan nádhamānān sákhe bodhí vasupate sakhınam | ranam kridhi raṇakṛit satyasushmabhakte | cid a bhaja rayé asman || 10 || 13 ||

Navamo 'nuvākah.

O resplendent Lord, your cup of devotional elixir, full of our love, has been long since provided by us; please drink the elixir from it; O performer of cent per cent selfless deeds, the goblet is full of the sweet elixir, a favourite of all divinities. 6

O resplendent Lord, showerer of benefits, men in so many places offer sacrificial food for your acceptance and invoke you. At all these sacrifices, you are invariably offered the sweet devotional elixir. May you take pleasure in them. 7

I will proclaim now, O resplendent Lord, your ancient first-achieved laurels. Determined to send rain to us, you do cleave the cloud; you make the (stolen) kine easily discoverable for the Supreme Lord. 8

O Lord of the mortals, please be seated among the associates. They regard you as the supreme sage among sages; without you, nothing is done here or at a distance; O bounteous Lord, listen to our great and wondrous adoration. 9

O bounteous Lord, friend of friends, Lord of treasure, we implore you; make us your devotee, make us wise, and be kind to us. O warrior, you are endowed with real strength; please fight for us and give us a share in the undivided riches. 10

[अथ दशमोऽनुवाकः ॥]

(११३) त्रयोदशोत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैरूपः शतप्रभेदन ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चां जगती, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥१४॥

तमस्य द्यावापृथिवी सचेतसा विश्वेभिर्देवैरनु शुष्ममावताम् ।
यदैत्कृण्वानो महिमानमिन्द्रियं पीत्वी सोमस्य क्रतुमाँ अवर्धत ॥१॥
तमस्य विष्णुर्महिमानमोजसांशुं दधन्वान्मधुनो वि रप्शते ।
देवेभिरिन्द्रो मघवा सयावभिर्वृत्रं जघन्वाँ अभवद्वरेण्यः ॥२॥
वृत्रेण यदहिना बिभ्रदायुधा समस्थिथा युधये शंसमाविदे ।
विश्वे ते अत्र मरुतः सह त्मनावर्धन्नुग्र महिमानमिन्द्रियम् ॥३॥
जज्ञान एव व्यबाधत स्पृधः प्रापश्यद्वीरो अभि पौंस्यं रणम् ।
अवृश्चदद्रिमव सस्यदः सृजदस्तभ्नान्नाकं स्वपस्यया पृथुम् ॥४॥
आदिन्द्रः सत्रा तविषीरपत्यत वरीयो द्यावापृथिवी अबाधत ।
अवाभरद्धृषितो वज्रमायसं शेवं मित्राय वरुणाय दाशुषे ॥५॥

113

Tám asya dyavaprithivi sacetasa víṣvebhir devaír ánu sushmam avatam | yád aít krinvano mahimanam indriyam pitvi somasya krátumañ avardhata || 1 || tam asya víshnur mahimanam ojasansum dadhanvan madhuno ví rapsate | devébhir índro maghava sayavabhir vritram jaghanvañ abhavad varenyah || 2 || vritrena yad ahina bíbhrad ayudha samasthitha yudhaye sansam avíde | víṣve te átra marutah saha tmanavardhann ugra mahimanam indriyam || 3 || jajnana evá vy abadhata spridhah prapasyad viro abhí paunsyam ranam | ávriscad adrim ava sasyádah srijad astabhnan nakam svapasyaya prithum || 4 || ad índrah satra tavishir apatyata vanyo dyavaprithivi abadhata | avabharad dhrishito vajram ayasam sevam mitraya varunaya dasushe || 5 || 14 ||

113

May the concurring heaven and earth, together with all the bounties, preserve that strength of the sun, whereby he obtained his vigorous might. When he comes showing his majesty and power, he drinks the elixir and becomes exceedingly strong. 1

The divine all-pervading luminary (the sun), offering the portion of the life-giving elixir, glorifies his own vigour and greatness. The sun, the Lord of wealth, with the associated cosmic forces, having slain the clouds, becomes deserving of honour. 2

When you encounter the indestructible dark cloud, wielding your weapons for combat, you acquire renown. All the associated vital principles of their own accord magnify the appropriate might, which rightly is yours, the resplendent sun. 3

As soon as he comes to life, he encounters his assailants; the great hero entirely relies on his own manly prowess in war; he divides the cloud, sends forth the flowing waters, and with the determination to accomplish his benevolent assignments, sustains the vast celestial region. 4

The sun advances with his vast forces; he overcomes with his might the foes, stationed far from each other between heaven and earth; with confidence, he wields his iron thunderbolt to do good to friendly and virtuous people, and the liberal donors. 5

॥१५॥

इन्द्रस्यात्र तविषीभ्यो विरप्शिन ऋघायतो अरंहयन्त मन्यवे ।
वृत्रं यदुग्रो व्यवृश्चदोजसापो बिभ्रतं तमसा परीवृतम् ॥६॥
या वीर्याणि प्रथमानि कर्त्वा महित्वेभिर्यतमानौ समीयतुः ।
ध्वान्तं तमोऽव दध्वसे हत इन्द्रो मह्ना पूर्वहूतावपत्यत ॥७॥
विश्वे देवासो अध वृष्ण्यानि तेऽवर्धयन्त्सोमवत्या वचस्यया ।
रद्धं वृत्रमहिमिन्द्रस्य हन्मनाग्निर्न जम्भैस्तृष्वन्नमावयत् ॥८॥
भूरि दक्षेभिर्वचनेभिरृक्वभिः सख्येभिः सख्यानि प्र वोचत ।
इन्द्रो धुनिं च चुमुरिं च दम्भयञ्छ्रद्धामनस्या शृणुते दभीतये ॥९॥
त्वं पुरूण्या भरा स्वश्व्या येभिर्मंसै निवचनानि शंसन् ।
सुगेभिर्विश्वा दुरिता तरेम विदो षु ण उर्विया गाधमद्य ॥१०॥

índrasyatra tavishībhyo virapsína rıghayato aranhayanta manyave | vritram yad ugro vy ávriṣcad ojasapo bíbhratam tamasa parīvṛitam || 6 || ya vıryaṇi prathamani kártva mahitvébhir yátamānau samıyatuh | dhvantam tamo 'va dadhvase hata índro mahna purvahutav apatyata || 7 || víśve devaso adha vṛishṇyani té 'vardhayan somavatya vacasyaya | raddham vritrám ahim índrasya hánmanāgnír ná jambhais trishv annam avayat || 8 || bhuri dakshebhir vacanébhir ríkvabhiḥ sakhyébhih sakhyáni pra vocata | índro dhúnim ca cúmurim ca dambhayañ chraddhāmanasya sriṇute dabhıtaye || 9 || tvam puruny á bhara svásvyā yébhir máṅsai nivácanani sansan | sugebhir vısva duritá tarema vido shu na urviya gadham adya || 10 || 15 ||

Then the waters rush forth to proclaim the might of the sun shouting loudly, and crushing (his foes), when fiercely he cuts such devilish forces to pieces by his strength as try to obstruct the water, and are encompassed by darkness. 6

In the first of those heroic acts performed by them both the groups (the sun and the clouds) make every effort to win with their utmost might. The sun wins and the devil cloud is slain; the thick darkness is destroyed. Verily, the sun through his might comes out victorious at the first challenge. 7

Then all Nature's bounties, magnify (O sun) your efforts with praise; they offer libations of loving elixir; and quickly defeat the devil, who is the obstructer of water. He is crushed by the slaughtering weapon of the sun, the supreme luminary just like the fire devours food with his teeth. 8

Celebrate the numerous benevolent acts of the resplendent sun, with clever affectionate praises, together with sacred hymns. May the resplendent sun always subdue the wicked, the cruel and the oppressor. He verily deserves the praise offered to him for glorification. 9

May you, O resplendent sun, (or the Supreme Lord) grant me ample riches and excellent horses (food and fuel) with which I may honour divine powers, proffering praise. With properly earned riches, let us cross over all our troubles and handicaps. May you accept our well-composed praises today. 10

(११४) चतुर्दशोत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैरूपः सध्रिस्तापसो घर्मो वा ऋषिः । विश्वे देवा देवताः । (१-३, ५-१०) प्रथमादितृचस्य पञ्चम्यादिषडृचाश्च त्रिष्टुप्, (४) चतुर्थ्याश्च जगती छन्दसी ॥

॥१६॥ घर्मा समन्ता त्रिवृतं व्यापतुस्तयोर्जुष्टिं मातरिश्वा जगाम ।
दिवस्पयो दिधिषाणा अवेषन्विदुर्देवाः सहसामानमर्कम् ॥१॥
तिस्रो देष्ट्राय निर्ऋतीरुपासते दीर्घश्रुतो वि हि जानन्ति वह्नयः ।
तासां नि चिक्युः कवयो निदानं परेषु या गुह्येषु व्रतेषु ॥२॥
चतुष्कपर्दा युवतिः सुपेशा घृतप्रतीका वयुनानि वस्ते ।
तस्यां सुपर्णा वृषणा नि षेदतुर्यत्र देवा दधिरे भागधेयम् ॥३॥
एकः सुपर्णः स समुद्रमा विवेश स इदं विश्वं भुवनं वि चष्टे ।
तं पाकेन मनसापश्यमन्तितस्तं माता रेळ्हि स उ रेळ्हि मातरम् ॥४॥
सुपर्णं विप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति ।
छन्दांसि च दधतो अध्वरेषु ग्रहान्त्सोमस्य मिमते द्वादश ॥५॥

114

Gharmá sámantā trivṛ́tam vy āpatus tayor jushtim matarísva jagama | divás payo didhishana aveshan vidur deváḥ sahasamanam arkam || 1 || tisró deshtraya nirritır ápasate dīrghasruto ví hí jananti vahnayah | tasam ní cikyuḥ kavayo nidanam pareshu ya gúhyeshu vratéshu || 2 || catushkaparda yuvatíḥ supeṣa ghṛitápratıka vayunani vaste | tásyāṃ suparṇá vríshana ni shedatur yatra devá dadhiré bhagadhéyam || 3 || ékah suparnah sá samudrám ā́ vivesa sa idam vısvam bhuvanam ví cashte | tam pakena manasapasyam antitas tam mata relhi sa u relhi mataram || 4 || suparnam vıprah kavayo vacobhir ekam santam bahudha kalpayanti | chandaṅsi ca dadhato adhvareshu grahan somasya mimate dvadasa || 5 || 16 ||

114

The two sources of heat, fire and the sun, spreading to the limits of the horizon, have pervaded the threefold universe; the cosmic wind has come to give them service. The shining rays with the brilliance of the *Saman*, reach the adorable sun as well as they water the heaven (resulting in rainfall). 1

Three types of forces[1] are operative in this universe: disruptive, conjunctive and motivating. This fact is so well known to the widely-enlightened learned persons. The poet sages also verily know the source of generation of these forces—some of them are potential (or hidden), and the others active and kinetic. 2

The quadrangular altar, (as if, a maiden) youthful, handsome and decorated, bright with oblations, clothes herself in pious rites; the two birds (soul and the universal self)[2], the showerers of oblations, sit down thereon where the cosmic forces receive their share. 3

One of the birds passes across the firmament; he looks around and takes an integral view of this whole world; with innocent heart, I behold him from close quarters; his mother[3] kisses him, and he kisses the mother. 4

The wise seers through their art, portray the bird[4] into many forms, though he is only one and holding the seven metres at the sacrifice worship, they measure twelve community-cups of divine elixir. 5

1. *Three Nirṛtis:* three regions, earth, midspace and heaven or three forces: disruptive, conjunctive and motivating (rotational, vibrational and translatory energies) or three deities Agni, Vayu and Aditya.
2. Two birds: Supreme Self and lower self; *Brahman* and + *jiva*, or husband and wife, or the pair of yajamana (householder) and priest.
3. Mother = Madhyamika vac—sound of mid heaven; thunder.
4. One bird = Ekam Suparnam = Supreme Self, Paramatman.

॥१७॥

षट्त्रिंशाँश्च चतुरः कल्पयन्तश्छन्दांसि च दधत आद्वादशम् ।
यज्ञं विमाय कवयो मनीष ऋक्सामाभ्यां प्र रथं वर्तयन्ति ॥६॥
चतुर्दशान्ये महिमानो अस्य तं धीरा वाचा प्र णयन्ति सप्त ।
आप्नानं तीर्थं क इह प्र वोचद्येन पथा प्रपिबन्ते सुतस्य ॥७॥
सहस्रधा पञ्चदशान्युक्था यावद्द्यावापृथिवी तावदित्तत् ।
सहस्रधा महिमानः सहस्रं यावद्ब्रह्म विष्ठितं तावती वाक् ॥८॥
कश्छन्दसां योगमा वेद धीरः को धिष्ण्यां प्रति वाचं पपाद ।
कमृत्विजामष्टमं शूरमाहुर्हरी इन्द्रस्य नि चिकाय कः स्वित् ॥९॥
भूम्या अन्तं पर्येके चरन्ति रथस्य धूर्षु युक्तासो अस्थुः ।
श्रमस्य दायं वि भजन्त्येभ्यो यदा यमो भवति हर्म्ये हितः ॥१०॥

shattrınsans ca caturah kalpáyantas chándāṅsi ca dádhata advadasam | yajnam vimaya kavayo manisha ṛiksamabhyam pra rátham vartayanti || 6 || cáturdasanyé mahimano asya tam dhıra vaca pra nayanti sapıa | apnanaṃ tırtham ka iha pra vocad yena patha prapíbante sutasya || 7 || sahasradha pancadasany uktha yavad dyavaprithivı tā́vad ít tát | sahasradha mahimanah sahasram yavad brahma víshthitam tā́vatī vak || 8 || kas chandasam yogam a veda dhırah ko dhíshnyam prati vacam papada | kam ṛitvijam ashtamam suram ahur hárī índrasya ní cikāya kah svit || 9 || bhumya antam pary eke caranti rathasya dhurshu yuktaso asthuh | sramasya dāyam ví bhajanty ebhyo yada yamo bhávati harmye hitah || 10 || 17 ||

Filling thirty-six and four[1] vessels, and holding the metres as far as twelve, detailing out the ceremony by their intelligence, the sages complete sacred Yajna with the verses of *Ṛc* and *Saman*. 6

There are fourteen others in his magistracy; seven sages conduct him by prayer who may declare to us the vast place of sanctity at this ceremony, and which is the path whereby they drink this life-giving elixir. 7

The fifteen chief forms are found in thousands of places; this is as vast as heaven and earth in measure; the thousand great cosmic powers are in a thousand cosmic places; the divine speech *(vak)* spreads forth as much and as far as the Creator *(Brahma)*. 8

What sage knows the application of the metres? Who utters the words (the speech, *vak*) appropriate to the spirit of the functions of the different priests? Whom do they call the eighth of the priests, the independent? Who has done honour to the two bay-steeds (*Ṛk* and *Saman*) of the resplendent one? 9

Several of the rays (the steeds) proceed to the terminus of the earth; these rays, like horses, stand still harnessed to the yoke of the chariot; when the charioteer, the sun settles in his home, then other cosmic powers divide the labour-fatigue among them, as to provide relief. 10

1. Forty cups of wood or earthen ware in the *Agnistoma* sacrifice (Yv. VII-VIII.)

(११५) पञ्चदशोत्तरशततमं सूक्तम्
(१-९) नवर्चस्यास्य सूक्तस्य वार्ष्टिहव्य उपस्तुत ऋषिः । अग्निर्देवता । (१-७) प्रथमादिसप्तर्चां जगती, (८) अष्टम्यास्त्रिष्टुप् , (९) नवम्याश्च शक्वरी छन्दांसि ॥

॥१८॥ चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरावप्येति धातवे ।
अनूधा यदि जीजनदधा च नु ववक्ष सद्यो महि दूत्यं१ चरन् ॥१॥
अग्निर्ह नाम धायि दन्नपस्तमः सं यो वना युवते भस्मना दता ।
अभिप्रमुरा जुह्वा स्वध्वर इनो न प्रोथमानो यवसे वृषा ॥२॥
तं वो विं न द्रुषदं देवमन्धस इन्दुं प्रोथन्तं प्रवपन्तमर्णवम् ।
आसा वह्निं न शोचिषा विरप्शिनं महिव्रतं न सरजन्तमध्वनः ॥३॥
वि यस्य ते ज्रयसानस्याजर धक्षोर्न वाताः परि सन्त्यच्युताः ।
आ रण्वासो युयुधयो न सत्वनं त्रितं नशन्त प्र शिषन्त इष्टये ॥४॥
स इदग्निः कण्वतमः कण्वसखार्यः परस्यान्तरस्य तरुषः ।
अग्निः पातु गृणतो अग्निः सूरीनग्निर्ददातु तेषामवो नः ॥५॥

115

Citra íc chisos taranasya vakshatho ná yo matarav apyeti dhatave | anadha yádi jijanad adha ca nu vaváksha sadyo máhi dutyam caran || 1 || agnir ha nama dhayi dann apastamah sám yo vana yuvate bhásmana data | abhipramura juhva svadhvara ino na prothamano yavase vríshā || 2 || tám vo vím na drushadam devam andhasa índum prothantam pravapantam arnavam | asa váhnim na socísha virapsínam mahivratam ná sarájantam ádhvanah || 3 || ví yásya te jrayasanasyajara dhakshor na vatah pari santy acyutah | a ranvaso yuyudhayo ná satvanam tritam nasanta pra sishanta ishtáye || 4 || sa íd agníh kanvatamah kánvasakharyah parasyantarasya tárushah | agníh patu grinató agníh surin agnír dadatu tesham ávo nah || 5 || 18 ||

115

Wonderful is the conveying capacity of this tender infant (i.e. of the fire-divine in carrying oblations to distances); he does not come to his parents to drink; indeed the udderless heaven and earth have given him birth. He immediately bears oblations to Nature's bounties; he is verily their messenger, and he fulfils this office with earnestness. 1

The most active fire-divine, the giver of wealth, is nourished with purified butter by the worshippers. His flames are like tooth to consume the forest which he can devour in no time. Devoutly worshipped with the uplifted goblet he is nourished like a lordly well-fed bull amidst fresh pasture. 2

(O devotees), glorify him, who like a bird rests upon a tree, demanding sacrificial food; he is clamorous, wood-consuming, water-shedding; he is like one who bears the oblation in his mouth. He is mighty with radiance; whilst he moves, he simultaneously illuminates paths, like the great luminary, the sun. 3

O imperishable fire-divine, the invincible, uninterrupted winds spread around you, while you are in rapid movement, always eager to consume forests. The priests with loud chants, like combatants shouting in a contest, offer you oblations. We glorify this mighty fire-divine stationed in the three regions. 4

This fire-divine is the most earnest of the worthiest resounder; he is the friend of those who praise him, the Lord, the destroyer of enemies, whether far off or near. May the fire-divine protect those who adore him. May he preserve those who offer oblations; may the fire-divine give us all that is good and also protection. 5

॥१९॥ वाजिन्तमाय सह्यसे सुपित्र्य तृषु च्यवानो अनु जातवेदसे ।
अनुद्रे चिद्यो धृषता वरं सते महिन्तमाय धन्वनेदविष्यते ॥६॥
एवाग्निर्मर्तैः सह सूरिभिर्वसु ष्टवे सहसः सूनरो नृभिः ।
मित्रासो न ये सुधिता ऋतायवो द्यावो न द्युम्नैरभि सन्ति मानुषान् ॥७॥
ऊर्जो नपात्सहसावन्निति त्वोपस्तुतस्य वन्दते वृषा वाक् ।
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥८॥
इति त्वाग्ने वृष्टिहव्यस्य पुत्रा उपस्तुतास ऋषयोऽवोचन् ।
ताँश्च पाहि गृणतश्च सूरीन्वषड्वषळित्यूर्ध्वासो अनक्षन्नमो नम इत्यूर्ध्वासो अनक्षन् ॥९॥

vājíntamāya sáhyase supitrya trishú cyávāno ánu jātávedase | anudré cid yó dhrishata varam saté mahíntamāya dhánvanéd avishyaté || 6 || evagnır martaih sahá sūríbhir vásu shtave sáhasah sūnáro nríbhih | mitraso ná ye súdhitā ritayavo dyavo ná dyumnaír abhí santi mánushan || 7 || úrjo napat sahasāvann íti tvopastutásya vandate vrísha vák | tvam stoshama tvaya suvıra draghīya ayuh pratarám dádhānāh || 8 || íti tvagne vrishtihávyasya putra upastutasa ríshayo 'vocan | tans ca pāhí grinatás ca surın vashad vashaḷ íty ūrdhváso anakshan namo nama íty urdhvaso anakshan || 9 || 19 ||

(११६) षोडशोत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य स्थौरोऽग्नियुतोऽग्नियूपो वा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२०॥ पिबा सोममभि महत इन्द्रियाय पिबा वृत्राय हन्तवे शविष्ठ ।
पिब राये शवसे हूयमानः पिब मध्वस्तृपदिन्द्रा वृषस्व ॥१॥

116

Píbā somam mahatá indriyáya píba vritráya hántave savishtha | píba raye savase huyámanah píba mádhvas tripad indra vrishasva || 1 ||

O fire-divine, you have fair ancestors; I have arrived without delay to praise you. You are the most bountiful bestower of food, the overcomer of foes, and the all-knowing. I offer my best to this (fire-divine), who is the most mighty, all-pervading, and our protector in all calamities. 6

In this manner, this fire-divine, the source of strength, is glorified by us, his worshippers, and other pious mortals, for the sake of wealth. Men who are well-disposed as friends, who are true to the eternal order, overcome hostile men through his divine might. 7

"O source of strengthening food, O victorious fire-divine", with such praises and invocations, let us shower forth oblations, and revere you. Through you let us obtain brave sons, enjoying long protracted life. 8

Thus, O fire-divine, the seers, the chanters, the worshippers during the season of rains, celebrate you. May you protect them and protect other pious worshippers. With uplifted faces, calling out "*Vasat,* (hail! hail!), they reach you; with uplifted faces they reach you, calling out "*namas, namas* (salutations! respects!)". 9

116

O resplendent, O mighty one, drink the divine elixir for the invigoration of your good virtues; drink it for the destruction of evil tendencies; drink when invoked for wealth, for strength. Drink the exhilarating elixir, and being satisfied, O resplendent, shower down (blessings). 1

अस्य पिब क्षुमतः प्रस्थितस्येन्द्र सोमस्य वरमा सुतस्य ।
स्वस्तिदा मनसा मादयस्वार्वाचीनो रेवते सौभगाय ॥२॥
ममत्तु त्वा दिव्यः सोम इन्द्र ममत्तु यः सूयते पार्थिवेषु ।
ममत्तु येन वरिवश्चकर्थ ममत्तु येन निरिणासि शत्रून् ॥३॥
आ द्विबर्हा अमिनो यात्विन्द्रो वृषा हरिभ्यां परिषिक्तमन्धः ।
गव्या सुतस्य प्रभृतस्य मध्वः सत्रा खेदामरुशहा वृषस्व ॥४॥
नि तिग्मानि भ्राशयन्भ्राश्यान्यव स्थिरा तनुहि यातुजूनाम् ।
उग्राय ते सहो बलं ददामि प्रतीत्या शत्रून्विगदेषु वृश्च ॥५॥

asya piba kshumatah prasthitasyendra somasya varam a sutasya | svastida manasa madayasvarvacıno revate saubhagaya || 2 || mamattu tva divyah soma indra mamattu yah suyate párthiveshu | mamáttu yena varivas cakartha mamattu yena nirinasi satrun || 3 || á dvibarha amino yatv indro vrısha haribhyam parishiktam andhah | gavy á sutásya prábhritasya madhvah satra khedam arusaha vrishasva || 4 || ní tigmáni bhrasayan bhrasyany ava sthira tanuhi yatujunam | ugraya te saho bálam dadami pratītya satrun vigadéshu vrisca || 5 || 20 ||

॥२१॥ व्यर्य इन्द्र तनुहि श्रवांस्योजः स्थिरेव धन्वनोऽभिमातीः ।
अस्मद्र्यग्वावृधानः सहोभिरनिभृष्टस्तन्वं वावृधस्व ॥६॥
इदं हविर्मघवन्तुभ्यं रातं प्रति सम्राळहृणानो गृभाय ।
तुभ्यं सुतो मघवन्तुभ्यं पक्वो३ऽद्धीन्द्र पिब च प्रस्थितस्य ॥७॥

vy arya indra tanuhi srávansy oja sthireva dhanvano bhímatīh | asmadryag vavridhanah sahobhir anibhrishtas tanvám vavridhasva || 6 || idam havír maghavan túbhyam rātam prati samral ahrínano gribhaya | tübhyam suto maghavan túbhyam pakvò 'ddhindra píba ca prasthitasya || 7 ||

Drink, O resplendent, your excellent portion of this renowned elixir effusd and poured forth. O giver of prosperity, please be delighted in your mind, and please turn towards us to bless us with riches and for the sake of happiness. 2

O resplendent, may the celestial elixir exhilarate you; may that which is effused at our terrestrial rites and performances exhilarate you. May that exhilarate you since under its influence, you have been bestowing wealth to us. May this elixir exhilarate you whereby you scatter all our foes (or all our wickedness). 3

O resplendent, who deserves the two-fold adoration, who goes everywhere, who is the showerer of benefits, please come to bless the offered sacrificial food with your two-fold bay-steed-like energies (physical and spiritual). O slayer of enemies, exhilarated at our sacrifice by drinking the elixir effused upon the earth, please rush like a bull upon our exhausted enemies. 4

O sun, brandishing your penetrating shining radiations, pierce the solid bodies of our wicked and evil worms and germs. I give such oblations to you as would eradicate henceforth vicious pollutions, and then you with your might would be able to assail the enemies (virus infection), and cut them to pieces in the midst of their clamour and activity. 5

O resplendent, please stretch out for us food of various kinds; stretch out your strength like strong bows against our enemies. You are mighty and possess immense vigour. You have irresistible strength indeed; please do augment your form (for our sake). 6

O sovereign, the bounteous, to you we present this oblation; accept it, not displeased; for you, O bounteous one, the libation is effused; for you the cake has been toasted; accept it, resplendent, and drink the libation poured (upon the altar). 7

अद्धीदिन्द्र प्रस्थितेमा हवींषि चनो दधिष्व पचतोत सोमम्।
प्रयस्वन्तः प्रति हर्यामसि त्वा सत्याः सन्तु यजमानस्य कामाः ॥८॥
प्रेन्द्राग्निभ्यां सुवचस्यामियर्मि सिन्धाविव प्रेरयं नावमर्कैः।
अया इव परि चरन्ति देवा ये अस्मभ्यं धनदा उद्भिदश्च ॥९॥

áddhíd indra prásthitemā havíṁshi cano dadhishva pacatótá somam | práyasvantaḥ prati haryamasi tva satyā́ḥ santu yajamanasya kamaḥ || 8 || préndrāgníbhyāṃ suvacasyam iyarmi síndhav iva prérayaṃ navam arkaíḥ | áyā iva pári caranti deva ye asmábhyam dhanadá udbhídaṣ ca || 9 || [illegible] ||

(११७) सप्तदशोत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसो भिक्षुर्ऋषिः। धनान्नदानं देवता। (१-२) प्रथमाद्वितीययोर्ऋचोर्जगती, (३-९) तृतीयादिसप्तानाञ्च त्रिष्टुप् छन्दसी॥

॥२२॥

न वा उ देवाः क्षुधमिद्वधं ददुरुताशितमुप गच्छन्ति मृत्यवः।
उतो रयिः पृणतो नोप दस्यत्युतापृणन्मर्डितारं न विन्दते ॥१॥
य आध्राय चकमानाय पित्वोऽन्नवान्त्सन्रफितायोपजग्मुषे।
स्थिरं मनः कृणुते सेवते पुरोतो चित्स मर्डितारं न विन्दते ॥२॥
स इद्भोजो यो गृहवे ददात्यन्नकामाय चरते कृशाय।
अरमस्मै भवति यामहूता उतापरीषु कृणुते सखायम् ॥३॥

117

Ná vā́ u devā́ḥ kshúdham íd vadhaṃ dadur utā́ṣitam upa gachanti mṛityavaḥ | utó rayíḥ pṛinató nópa dasyaty utapṛiṇan marḍitā́raṃ na vindate || 1 || ya ādhraya cakamā́náya pitvó 'nnavān sán raphitayopajagmushe | sthirám manaḥ krinuté sévate puróto cit sá marḍitā́raṃ na vindate || 2 || sa íd bhojo yo grihávc dádāty ánnakamaya carate krisā́ya | áram asmai bhavati yamahuta utaparishu krinute sakhayam || 3 ||

Accept, O resplendent, these oblations placed upon the altar; accept the food, cooked herbs, and the elixir. With these sacrificial viands, we delight you. Let the aspirations of the institutor of the ceremony be fulfilled. 8

I direct my eulogy to the Lord of resplendence and to fire-divine. Through the sacred prayers, I direct my praises like a boat launched upon the ocean. Nature's bounties seem to favour us like priests. They are the bestowers of riches and they utterly destroy our foes. 9

117

The divine powers have not assigned hunger as the cause of death; since deaths come to them also who have been eating well. The riches of the one who liberally gives do not diminish; on the other hand, he finds no consoler who gives not. 1

If the man, possessed of food, hardens his heart against the person famishing for want of nourishment and does not give to a person who comes abegging and is needy and if the miser pursues his own enjoyment even before him, that man also finds none to console him. 2

Bounteous is he who gives food to the needy and helps a person who wanders in distress; to him there is an ample recompense, and he ultimately contracts friendship with those also who now oppose him. 3

न स सखा यो न ददाति सख्ये सचाभुवे सचमानाय पित्वः ।
अपास्मात्प्रेयान्न तदोको अस्ति पृणन्तमन्यमरणं चिदिच्छेत् ॥४॥
पृणीयादिन्नाधमानाय तव्यान्द्राघीयांसमनु पश्येत पन्थाम् ।
ओ हि वर्तन्ते रथ्येव चक्रान्यमन्यमुप तिष्ठन्त रायः ॥५॥

ná sá sakha yo na dadati sákhye sacabhuve sacamanaya pitvah | apasmat preyan na tad oko asti prinantam anyám aranam cid icbet || 4 || prinıyad ín nadhamanaya tavyan dragıyansam anu pasyeta pantham | o hí vartante ráthyeva cakranyam-anyam upa tishṭhanta rayaḥ || 5 || 22 ||

॥२३॥ मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्स तस्य ।
नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी ॥६॥
कृषन्नित्फाल आशितं कृणोति यन्नध्वानमप वृङ्क्ते चरित्रैः ।
वदन्ब्रह्मावदतो वनीयान्पृणन्नापिरपृणन्तमभि ष्यात् ॥७॥
एकपाद्भूयो द्विपदो वि चक्रमे द्विपात्त्रिपादमभ्येति पश्चात् ।
चतुष्पादेति द्विपदामभिस्वरे संपश्यन्पङ्क्तीरुपतिष्ठमानः ॥८॥
समौ चिद्धस्तौ न समं विविष्टः संमातरा चिन्न समं दुहाते ।
यमयोश्चिन्न समा वीर्याणि ज्ञाती चित्सन्तौ न समं पृणीतः ॥९॥

mogham annam vindate ápracetāh satyám bravīmi vadha ít sa tasya | naryamanam pushyati no sakhayam kevalagho bhavati kevaladı || 6 || krishann ít phala asitam krinoti yann adhvanam apa vrinkte carítraih | vádan brahmávadato vanıyan prinann apır aprinantam abhí shyat || 7 || ekapad bhuyo dvipado ví cakrame dvipat tripadam abhy eti pascat | catushpad eti dvipadam abhisvare sampasyan panktır upatíshthamanah || 8 || samau cid dhastau na samam vivishtah sammatara cin ná samám duhate | yamayos cin na sama vıryani jnatí cit santau ná samám prinıtah || 9 || 23 ||

He is not a friend and comrade who gives not food to a friend, to an associate, to a companion. (What a pity if) disappointed goes the needy from his house. Let him rather seek help at the door of a more liberal person. 4

It is expected of every rich man to satisfy the poor implorer; let the rich person have a distant vision (for a rich of today may not remain rich tomorrow). Remember that riches revolve from one man to another, as revolve the wheels of a chariot. 5

The foolish man, that shows no hospitality, acquires tood in vain. I speak the truth (when I say) that food shall cause his ruin. He finds no faithful comrade nor a friend; he who eats alone verily eats nothing but a sin. 6

The ploughshare furrowing the field provides food (for the ploughman to eat). Having left his foot prints, a man travelling along a road cuts a path for others to follow. The wise preceptor expounding the Vedas (for others) is better than one who is not expounding it to others. The honour of kinsmanship goes to one who gives, and not to him who gives not. 7

He, who has but one foot, takes a longer time on a journey than he who has two; he who has two feet comes after him who has three; he who has four feet comes up overtaking the two-footed and the three-footed, beholding their traces as he passes by. 8

The two hands are alike, but they do not perform the same work; two cows calving at the same time do not yield the same milk; two twins have not the same strength; two persons of the family do not display equal liberality. 9

(११८) अष्टादशोत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यामहीयव उरुक्षय ऋषिः । रक्षोहाग्निर्देवता । गायत्री छन्दः ॥

॥२४॥ अग्ने हंसि न्य१त्रिणं दीद्यन्मर्त्येष्वा । स्वे क्षये शुचिव्रत ॥१॥
उत्तिष्ठसि स्वाहुतो घृतानि प्रति मोदसे । यत्त्वा स्रुचः समस्थिरन् ॥२॥
स आहुतो वि रोचतेऽग्निरीळेन्यो गिरा । स्रुचा प्रतीकमज्यते ॥३॥
घृतेनाग्निः समज्यते मधुप्रतीक आहुतः । रोचमानो विभावसुः ॥४॥
जरमाणः समिध्यसे देवेभ्यो हव्यवाहन । तं त्वा हवन्त मर्त्याः ॥५॥

118.

Ágne háṅsi ny àtriṇaṃ dídyan mártyeshv á | své kshaye ṣucivrata || 1 || út tishṭhasi svāhuto ghṛitáni práti modase | yát tvä srúcaḥ samasthiran || 2 || sá áhuto vi rocate 'gnír iḷényo girá | srucá prátīkam ajyate || 3 || ghṛiténāgníḥ sám ajyate mádhupratīka áhutah | rócamano vibhávasuh || 4 || járamanah sam idhyase devébhyo havyavāhana | tam tva havanta martyāḥ || 5 || 24 ||

॥२५॥ तं मर्ता अमर्त्यं घृतेनाग्निं सपर्यत । अदाभ्यं गृहपतिम् ॥६॥
अदाभ्येन शोचिषाग्ने रक्षस्त्वं दह । गोपा ऋतस्य दीदिहि ॥७॥
स त्वमग्ने प्रतीकेन प्रत्योष यातुधान्यः । उरुक्षयेषु दीद्यत् ॥८॥
तं त्वा गीर्भिरुरुक्षया हव्यवाहं समीधिरे । यजिष्ठं मानुषे जने ॥९॥

tam marta amartyam ghṛitenagním saparyata | adabhyaṃ gṛihapatim || 6 || ádabhyena socishagne rakshas tvam daha | gopá ṛitásya dīdihi || 7 || sa tvam agne pratıkena praty osha yatudhanyah | urukshayeshu dídyat || 8 || tam tva gır-bhír urukshaya havyaváham sam īdhire | yajishtham ma-nushe jane || 9 || 25 ||

118

Fire-divine, the purifier, the destroyer of the devouring gloom shines among men in the altar, its own home. $_{1}$

It springs up when invoked with devotion, delights in the oblations, when the ladles are brought near it. $_{2}$

The fire-divine is to be glorified with songs; it blazes up when invoked; prior to others (in reverence), it is sprinkled with butter from a ladle. $_{3}$

The fire-divine is invoked, anointed with butter and honey; it is refulgent and radiant and makes everything bright and shining. $_{4}$

O glorified by the worshippers, you are kindled for the divines; and as such mortals adore you. $_{5}$

With offerings of clarified butter, mortals worship immortal fire-divine, who is indestructible, and enshrined in homes. $_{6}$

With your indestructible flame, O fire-divine, defender of sacred works, may you consume the wicked and vicious (germs and virus) and shine. $_{7}$

May you, O fire-divine, with your glowing effulgence, burn the disease—spreading mother-germs, shining in your outspread altars. $_{8}$

The worshippers and dignitaries of repute by their praises, kindle you, O fire-divine, the bearer of oblations; you are most adorable among mankind. $_{9}$

(११९) एकोनविंशत्युत्तरशततमं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्यैन्द्रो लव ऋषिः । आत्मा देवता । गायत्री छन्दः ॥

॥२९॥ इति वा इति मे मनो गामश्वं सनुयामिति । कुवित्सोमस्यापामिति ॥१॥
प्र वाता इव दोधत उन्मा पीता अयंसत । कुवित्सोमस्यापामिति ॥२॥
उन्मा पीता अयंसत रथमश्वा इवाशवः । कुवित्सोमस्यापामिति ॥३॥
उप मा मतिरस्थित वाश्रा पुत्रमिव प्रियम् । कुवित्सोमस्यापामिति ॥४॥
अहं तष्टेव वन्धुरं पर्यचामि हृदा मतिम् । कुवित्सोमस्यापामिति ॥५॥
नहि मे अक्षिपच्चनाच्छान्त्सुः पञ्च कृष्टयः । कुवित्सोमस्यापामिति ॥६॥

119

iti vá íti me mano gam asvam sanuyam íti | kuvít somasyapam íti || 1 || pra vata iva dodhata un ma pita ayansata | kuvít — || 2 || un ma pita ayansata rátham asvā ivāsavah | kuvít — || 3 || upa ma matír asthita vasra putram iva priyam | kuvít — || 4 || aham táshteva vandhuram pary acami hrida matím | kuvít — || 5 || nahí me akshipac canachantsuh panca krishtáyah | kuvít — || 6 || २८ ||

॥३०॥ नहि मे रोदसी उभे अन्यं पक्षं चन प्रति । कुवित्सोमस्यापामिति ॥७॥
अभि द्यां महिना भुवमभी३मां पृथिवीं महीम् । कुवित्सोमस्यापामिति ॥८॥
हन्ताहं पृथिवीमिमां नि दधानीह वेह वा । कुवित्सोमस्यापामिति ॥९॥
ओषमित्पृथिवीमहं जङ्घनानीह वेह वा । कुवित्सोमस्यापामिति ॥१०॥
दिवि मे अन्यः पक्षो३ऽधो अन्यमचीकृषम् । कुवित्सोमस्यापामिति ॥११॥

nahí me rodasī ubhe anyam paksham caná prati | kuvít — || 7 || abhí dyam mahina bhuvam abhīmam prithivīm mahīm | kuvít — || 8 || hantaham prithivīm imam ní dadhanīhá vehá vā | kuvít — || 9 || osham ít prithivīm aham janghánanībá veha vā | kuvít — || 10 || diví me anyah pakshò 'dhó anyam acīkrisham | kuvít — || 11 ||

119

Thus, indeed, my mind resolves, "full of spirits, I shall go to battle to win cow and to win horses", for have I not frequently drunk of the spiritual elixir? 1

Like the winds violently shaking the trees, the devotional love lifts me up, for have I not frequently drunk of the spiritual elixir? 2

The divine love lifts me up like swift horses drawing a chariot, for have I not frequently drunk of the spiritual elixir? 3

Sound of sacred hymns reaches me like a lowing cow to meet her beloved calf, for have I not frequently drunk of the spiritual elixir? 4

I recite the hymn of praise in my heart as a carpenter or wright carves out a chariot's body, for have I not frequently drunk of the spiritual elixir? 5

The five classes of people dare not elude the glance of my eye, for have I not frequently drunk of the spiritual elixir? 6

Both heaven and earth have not grown equal to one half of me, for have I not frequently drunk of the spiritual elixir? 7

I excel the sky in greatness; and so I excel this spacious earth; for have I not frequently drunk of the spiritual elixir? 8

Lo! I will deposit this earth (to my choice) either here or there, for have I not frequently drunk of the spiritual elixir? 9

In no time, I (in my fury) can render this earth red-hot, and carry it to a place anywhere, here or there, for have I not frequently drunk of the spiritual elixir? 10

One of my wings is in the sky; the other trail I drag below, for have I not frequently drunk of the spiritual elixir? 11

अहमस्मि महामहोऽभिनभ्यमुदीषितः । कुवित्सोमस्यापामिति ॥१२॥
गृहो याम्यरंकृतो देवेभ्यो हव्यवाहनः । कुवित्सोमस्यापामिति ॥१३॥

॥ इत्यष्टमाष्टके षष्ठोऽध्यायः ॥

[षष्ठाध्याये वर्गाः २७, सूक्तानि १४, ऋचः १४०]

ahám asmi mahāmaho 'bhinabhyám údishitah | kuvit — || 12 || griho yamy áram-krito devébhyo havyavahanah | kuvit — || 13 || 27 ||

Shashtho 'dhyayah.

अथ सप्तमोऽध्यायः ॥

(१२०) विंशत्युत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याथर्वणो बृहद्दिव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः ।
सद्यो जज्ञानो नि रिणाति शत्रूननु यं विश्वे मदन्त्यूमाः ॥१॥
ववृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति ।
अव्यनच्च व्यनच्च सस्नि सं ते नवन्त प्रभृता मदेषु ॥२॥
त्वे क्रतुमपि वृञ्जन्ति विश्वे द्विर्यदेते त्रिर्भवन्त्यूमाः ।
स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः ॥३॥

120

Tád íd āsa bhuvaneshu jyéshṭham yáto jajna ugrás tveshanrimnah | sadyo jajñānó ní rinati satrun anu yám vísve mádanty umah || 1 || vavridhanah savasa bhuryojah satrur dasaya bhiyasam dadhati | avyanac ca vyanac ca sasni sam te navanta prabhrita madeshu || 2 || tvé krátum ápi vṛinjanti víśve dvir yad ete trir bhavanty umah | svadoh svadiyaḥ svadunā srija sam adah su madhu madhunabhí yodhīḥ || 3 ||

I am supreme, the greatest of the great, raised to the firmament and beyond, for have I not frequently drunk of the spiritual elixir? 12

Receiving the offering, I oblige the worshippers and bear their oblations to Nature's bounties, for have I not frequently drunk of the spiritual elixir? 13

120

That (Brahman verily) has been the best and eldest in all the worlds, wherefrom the fiery and fierce (sun), rich in radiance, is first born. As soon as born, he overcomes the foes; he is the one, in whom all creatures feel happy and delighted. 1

Grown mighty in strength, with powerful vigour, our resplendent Lord implants fear in the heart of malignant; both the worlds, inanimate and animate, are readily won by him. Happy in your exhilaration, all creatures sing their praises and pay homage. 2

All devotees offer adoration, and concentrate on you, at times twice or thrice. May you blend a more tasteful one to the tasty and savoury. May you mix honey with another honey to make it further exhilarating. 3

इति चिद्धि त्वा धना जयन्तं मदेमदे अनुमदन्ति विप्राः ।
ओजीयो धृष्णो स्थिरमा तनुष्व मा त्वा दभन्यातुधाना दुरेवाः ॥४॥
त्वया वयं शाशद्महे रणेषु प्रपश्यन्तो युधेन्यानि भूरि ।
चोदयामि त आयुधा वचोभिः सं ते शिशामि ब्रह्मणा वयांसि ॥५॥

iti cid dhí tvā dhánā jáyantam máde-made anumádanti víprāḥ | ójīyo dhrishno sthirám ā́ tanushva mā́ tvā dabhan yātudhā́na durévāḥ || 4 || tváyā vayám̐ sāsadmahe ráṇeshu prapáṣyanto yudhényāni bhū́ri | codáyāmi ta ā́yudhā váco-bhiḥ sám te sisāmi bráhmaṇā váyāṅsi || 5 || 1 ||

॥२॥ स्तुषेय्यं पुरुवर्पसमृभ्वमिनतममाप्त्यमाप्त्यानाम् ।
आ दर्षति शवसा सप्त दानून्प्र साक्षते प्रतिमानानि भूरि ॥६॥
नि तद्दधिषेऽवरं परं च यस्मिन्नाविथावसा दुरोणे ।
आ मातरा स्थापयसे जिगत्नू अत इनोषि कर्वरा पुरूणि ॥७॥
इमा ब्रह्म बृहद्दिवो विवक्तीन्द्राय शूषमग्रियः स्वर्षाः ।
महो गोत्रस्य क्षयति स्वराजो दुरश्च विश्वा अवृणोदप स्वाः ॥८॥
एवा महान्बृहद्दिवो अथर्वावोचत्स्वां तन्वमिन्द्रमेव ।
स्वसारो मातरिभ्वरीररिप्रा हिन्वन्ति च शवसा वर्धयन्ति च ॥९॥

stushéyyam puruvárpasam ṛíbhvam inátamam āptyám āptyanānām | a darshate ṣávasā saptá dā́nūn prá sākshate pratimā́nāni bhū́ri || 6 || ní tád dadhishé 'varam páraṃ ca yásminn ā́vithā́vasā duroṇé | ā́ mātárā sthāpayase jigatnū́ áta inoshi kárvarā purū́ṇi || 7 || imā́ bráhma bṛiháddivo vi-vaktī́ndrāya ṣūshám agriyáḥ svarsháḥ | mahó gotrásya kshayati svarā́jo dúraṣ ca víṣvā avṛiṇod ápa svā́ḥ || 8 || evá mahā́n bṛiháddivo átharvávocat svā́ṃ tanvàm índram evá | svásāro mātaríbhvarīr aripráá hinvánti ca ṣávasā vardhá-yanti ca || 9 || 2 ||

Verily the pious praise you, O the giver of wealth, in your repeated exhilaration. O resolute Lord of resplendence, spread out for us, great and lasting affluence; may the malignant and wicked never harm you. 4

Through your help, we destroy our foes in battles; we bravely face the numerous opponents against whom we have to fight. I evoke you with my prayful words with full reliance in your weapons. I consecrate the food grains with a sacred verse. 5

I praise Him who is worthy of praise, multiform, vast, supreme, most accessible of the accessible ones; he strikes with might the seven types of clouds (or seven evil impulses). He verily subdues many-opposing evils. 6

You bestow lower (i.e. material) and higher (i.e. the spiritual) wealth both to the houses of your devotee, whom you love and provide protection. You maintain the two ever-revolving Mothers (Earth and the Sun) in dynamic equilibrium, and with your glory, you accomplish many wondrous deeds. 7

The wisest, the foremost, the most enlightened person repeats these prayers to gratify the Lord of resplendence. He dominates over the great self-luminous folds of regions and throws open all his doors of divine knowledge and treasure. 8

Thus the great and most enlightened one in divine wisdom repeats his praise to our Lord of resplendence. The spotless sisters, the streaming channels of consciousness, who are his mothers, go to Lord of resplendence, speak high of Him and impel Him onward (for our support). 9

(१२१) एकविंशत्युत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य प्राजापत्यो हिरण्यगर्भ ऋषिः । कः (प्रजापतिः) देवता । त्रिष्टुप् छन्दः ॥

॥३॥ हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥१॥
य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥२॥
यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥३॥
यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥४॥
येन द्यौरुग्रा पृथिवी च दृळ्हा येन स्वः स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥५॥

121.

Hiraṇyagarbháḥ sám avartatagre bhūtásya jatáḥ pátir éka asīt | sá dadhara prithivím dyám utémám kásmai deváya havíshā vidhema || 1 || yá ātmadá baladá yásya víśva upásate praśísham yásya deváh | yásya chāyámrítam yásya mrityúḥ kásmai deváya havíshā vidhema || 2 || yáh pranató nimisható mahitvaíka íd rájā jágato babhúva | yá íṣe asyá dvipádas cátushpadah kásmai deváya havíshā vidhema || 3 || yásyemé himávanto mahitvá yásya samudrám rasáya saha-húh | yásyemáh pradíso yásya bāhú kásmai deváya havíshā vidhema || 4 || yéna dyaúr ugrá pṛithiví ca drilhá yéna svà stabhitáṃ yéna nákah | yó antárikshe rájaso vimánaḥ kásmai deváya havíshā vidhema || 5 || 3 ||

121

The sustainer Lord of illuminant celestial cosmos has been present from the very beginning. He has ever been the sole Lord of all created beings. He upholds this earth and heaven. Whom else, besides that giver of happiness, can we offer all our devotion? 1

He is the giver of strength, spiritual and physical as well; His commands all beings, the enlightened ones, obey; under His shadow alone, one enjoys immortality and death as well. Whom else, besides that giver of happines, can we offer all our devotion? 2

He by His greatness, has verily become the sole king of breathing and seeing world; He rules over this aggregate of bipeds and quadrupeds. Whom else, besides that giver of happiness, can we offer all our devotion? 3

The one through whose greatness these snow-clad mountains exist; whose majesty is proclaimed by ocean and rivers; these quarters of space are whose two outstretched arms. Whom else, besides that giver of happiness, can we offer all our devotion? 4

By whom, the sky is made profound and the earth solid? By Him, heaven and solar sphere are fixed. Who in the firmament has set the shining region like the flying birds? Whom else, besides that giver of happiness, can we offer all our devotion? 5

॥४॥

यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।
यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम ॥६॥
आपो ह यद्बृहतीर्विश्वमायन्गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥७॥
यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम् ।
यो देवेष्वधि देव एक आसीत्कस्मै देवाय हविषा विधेम ॥८॥
मा नो हिंसीज्जनिता यः पृथिव्या यो वा दिवं सत्यधर्मा जजान ।
यश्चापश्चन्द्रा बृहतीर्जजान कस्मै देवाय हविषा विधेम ॥९॥
प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥१०॥

yáṃ krándasī ávasā tastabhāne abhy aíkshetam manasa réjamāne | yátrādhi sū́ra údito vibhā́ti kásmai devaya havíshā vidhema || 6 || ā́po ha yád bṛihatī́r víṣvam ā́yan gárbhaṃ dádhānā janáyantīr agním | táto devā́nāṃ sám avartatā́sur ékaḥ kásmai devā́ya havíshā vidhema || 7 || yáṣ cid ā́po mahinā́ paryápaṣyad dákshaṃ dádhānā janáyantīr yajñám | yó devéshv ádhi devá éka ā́sīt kásmai devā́ya havíshā vidhema || 8 || mā́ no hiṅsīj janitā́ yáḥ pṛithivyā́ yó vā dívaṃ satyádharmā jajā́na | yáṣ cāpáṣ candrā́ bṛihatī́r jajā́na kásmai devā́ya havíshā vidhema || 9 || prájāpate ná tvád etā́ny anyó víṣvā jātā́ni pári tā́ babhūva | yátkāmās te juhumás tán no astu vayáṃ syāma pátayo rayīṇā́m || 10 || ४ ||

Supported by whose protection, heaven and earth, shining brightly, and inspired in their spirit manifest this glory, with whose effulgence the risen sun shines forth? Whom else, besides that giver of happiness, can we offer all our devotion? 6

What is that hour when the vast and mighty waters for the first time overspread the surface of the earth with universal germ (of life within it), the fire-force also becomes operative, and Nature's bounties also are set to full function — (think of that supreme source). Whom else, besides that giver of happiness, can we offer all our devotion? 7

He who by his might surveys the waters all around containing creative powers and giving birth to cosmic sacrifice, He who among the divine bounties was the one most supreme — whom else, besides that giver of happiness, can we offer all our devotion? 8

Never may He do us harm, who is the parent of the earth, or He whose laws are inviolable and who creates heaven, and who generates the vast and delightful waters — whom else, besides that giver of happiness, can we offer all our devotion? 9

O Lord of people, there is none other than you who has given existence to all these beings; may our aspirations for which we dedicate ourselves to you be ours; may we be the possessors of grand riches. 10

(१२२) द्वाविंशत्युत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य वासिष्ठश्चित्रमहा ऋषिः । अग्निर्देवता । (१, ५) प्रथमापञ्चम्योर्ऋचोस्त्रिष्टुप्, (२-४, ६-८) द्वितीयादितृचस्य षष्ठ्यादितृचस्य च जगती छन्दसी ॥

वसुं न चित्रमहसं गृणीषे वामं शेवमतिथिमद्विषेण्यम् ।
स रासते शुरुधो विश्वधायसोऽग्निर्होता गृहपतिः सुवीर्यम् ॥१॥
जुषाणो अग्ने प्रति हर्य मे वचो विश्वानि विद्वान्वयुनानि सुक्रतो ।
घृतनिर्णिग्ब्रह्मणे गातुमेरय तव देवा अजनयन्ननु व्रतम् ॥२॥
सप्त धामानि परियन्नमर्त्यो दाशद्दाशुषे सुकृते मामहस्व ।
सुवीरेण रयिणाग्ने स्वाभुवा यस्त आनट् समिधा तं जुषस्व ॥३॥
यज्ञस्य केतुं प्रथमं पुरोहितं हविष्मन्त ईळते सप्त वाजिनम् ।
शृण्वन्तमग्निं घृतपृष्ठमुक्षणं पृणन्तं देवं पृणते सुवीर्यम् ॥४॥
त्वं दूतः प्रथमो वरेण्यः स हूयमानो अमृताय मत्स्व ।
त्वां मर्जयन्मरुतो दाशुषो गृहे त्वां स्तोमेभिर्भृगवो वि रुरुचुः ।

122.

Vásuṃ ná citrámahasaṃ griṇīshe vāmáṃ ṣévam átithim advisheṇyám | sá rāsate ṣurúdho viṣvádhāyaso 'gnír hótā grihápatiḥ suvíryam || 1 || jushāṇó agne práti harya me váco víṣvāni vidvắn vayúnāni sukrato | ghṛítanirṇig bráhmaṇe gātúm éraya táva devắ ajanayann ánu vratám || 2 || saptá dhắmāni pariyánn ámartyo dắṣad dāṣúshe sukṛíte māmahasva | suvíreṇa rayíṇāgne svābhúvā yás ta ắnaṭ samídhā táṃ jushasva || 3 || yajñásya ketúm prathamám puróhitaṃ havíshmanta īḷate saptá vājínam | ṣṛiṇvántam agníṃ ghṛitáprishṭham ukshánam priṇántaṃ devám priṇaté suvíryam || 4 || tvám dūtáḥ prathamó váreṇyaḥ sá hūyámāno amṛítāya matsva | tvắm marjayan marúto dāṣúsho grihé tvắṃ stómebhir bhrígavo ví rurucuḥ || 5 || 6 ||

122

I glorify him who is of wonderful radiance like the sun, who is the giver of happiness, lovely, benevolent and the one whom all welcome like a guest. He bestows vigour upon the worshippers; may he, the fire-divine, remove our sorrow and give us heroic strength and all sustaining riches. 1

O fire-divine, being well-pleased, accept my praise; you are the accomplisher of great deeds, and cognizant of all ordinances; Anointed with butter, may you stimulate the movements of the wise sages; Nature's bounties bestow on us rewards according to your holy law. 2

Traversing the seven regions of universe, O immortal fire-divine, bestow wealth on us and give liberally to the pious devotee. May you grant easily - obtainable riches. together with worthy children to those who present offerings to you. 3

The seven priests bearing oblations worship fire-divine, the emblem of reverence, the first of the divine powers, the foremost, the wise, the hearer of our prayers, effulgent and the shedder of moisture. The prayful worshipper, propitiates the fire-divine endowed with excellent virility. 4

You are the chief and most excellent messenger; may you, invoked by us, enjoy the elixir and get exhilarated; the vital divine forces decorate you at the votary's place; the illustrious sages have glorified you with hymns. 5

॥६॥ इषं दुहन्त्सुदुघां विश्वधायसं यज्ञप्रिये यजमानाय सुक्रतो ।
अग्ने घृतस्नुस्त्रिर्ऋतानि दीद्यद्वर्तिर्यज्ञं परियन्त्सुक्रतूयसे ॥६॥
त्वामिदस्या उषसो व्युष्टिषु दूतं कृण्वाना अयजन्त मानुषाः ।
त्वां देवा महयाय्याय वावृधुराज्यमग्ने निमृजन्तो अध्वरे ॥७॥
नि त्वा वसिष्ठा अह्वन्त वाजिनं गृणन्तो अग्ने विदथेषु वेधसः ।
रायस्पोषं यजमानेषु धारय यूयं पात स्वस्तिभिः सदा नः ॥८॥

ísham duhan sudugham visvadhayasam yajñapríye yajamānāya sukrato | ágne ghritásnus trír ritáni dídyad vartír yajñám pariyán sukratūyase || 6 || tvám íd asyá usháso vyùshtishu dūtám krinvāná ayajanta mánushāh | tvám devá mahayáyyāya vāvridhur ájyam agne nimrijánto adhvaré || 7 || ní tvā vásishthā ahvanta vājínam grinánto agne vidátheshu vedhásah | rāyás pósham yájamāneshu dhāraya yūyám pāta svastíbhih sádā nah || 8 || ० ||

(१२३) त्रयोविंशत्युत्तरशततमं सूक्तम्
(१-८) अष्टर्चस्यास्य सूक्तस्य भार्गवो वेन ऋषिः । वेनो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ अयं वेनश्चोदयत्पृश्निगर्भा ज्योतिर्जरायू रजसो विमाने ।
इममपां संगमे सूर्यस्य शिशुं न विप्रा मतिभी रिहन्ति ॥१॥
समुद्रादूर्मिमुदियर्ति वेनो नभोजाः पृष्ठं हर्यतस्य दर्शि ।
ऋतस्य सानावधि विष्टपि भ्राट् समानं योनिमभ्यनूषत व्राः ॥२॥

123.

Ayám venás codayat prísnigarbhā jyótirjarāyū rajaso vimáne | imám apám samgamé sűryasya sísum ná vípra matíbhī rihanti || 1 || samudrád ūrmím úd iyarti venó nabhojáh prishthám haryatásya darsi | ritásya sánāv adhi vishtápi bhrát samānám yónim abhy ànūshata vráh || 2 ||

O fire-divine, milking the prolific cow as if for all-sustaining food, you assist the sacrifice for the benefit of the pious institutor of the rite. Anointed with butter, you enlighten the three regions. You encircle the sacrifice; you are the accomplisher of these noble acts of public service. 6

Men worship you, O fire-divine, at the opening of the present dawn, appointing you their messenger to Nature's divine forces, which have magnified you for their adoration, sprinkling butter upon you at the sacrifice. 7

Praising you, O mighty fire-divine, the most pious sages invoke you at the sacrificial meetings. May you ever provide sustenance to noble men, the institutors of the rite, and may you, O divine, ever cherish us with blessings. 8

123

See this charming one (*Vena* or *Venus*)[1], born with the halo of the sun, in the midst of clouds or mist, in the regions of mid-space, like a bird soaring high — a baby of the sun in waters. Men of wisdom sing his glory and caress him with special hymns. 1

The Vena draws up his waves from out the ocean. Born, surrounded with the halo of mist, the fair one's back alone is visible brightly; he shines almost on the top of *Ṛta*, the cosmic waters.[2] Both of them (the Sun and Vena) have the same region — the learned gazers of the sky, Ṛsis or the astronomers know this fact and they sing the glory. 2

1. *Vena*, the same as the planet Venus; or the Madhyandina shining one (the mid-region god) or the sun arising in the mist and dew.
2. *Ṛta*, cosmic waters and dew; or the cosmic law.

समानं पूर्वीरभि वावशानास्तिष्ठन्वत्सस्य मातरः सनीळाः ।
ऋतस्य सानावधि चक्रमाणा रिहन्ति मध्वो अमृतस्य वाणीः ॥३॥
जानन्तो रूपमकृपन्त विप्रा मृगस्य घोषं महिषस्य हि ग्मन् ।
ऋतेन यन्तो अधि सिन्धुमस्थुर्विदद्गन्धर्वो अमृतानि नाम ॥४॥
अप्सरा जारमुपसिष्मियाणा योषा बिभर्ति परमे व्योमन् ।
चरत्प्रियस्य योनिषु प्रियः सन्त्सीदत्पक्षे हिरण्यये स वेनः ॥५॥

samānám pūrvír abhí vāvaṣānāś tíshṭhan vatsásya mātáraḥ sánīlāh | ṛitásya sánāv ádhi cakramāṇá rihánti mádhvo amrítasya vā́ṇīh || 3 || janánto rupám akripanta víprā mrigásya ghósham mahishásya hí gmán | riténa yánto ádhi síndhum asthur vidád gandharvó amrítāni nā́ma || 4 || apsarā́ jarám upasishmiyāṇá yóshā bibharti paramé vyoman | carat priyásya yónishu priyáḥ sán sídat pakshé hiraṇyáye sá venáḥ || 5 || 7 ||

१८॥ नाके सुपर्णमुप यत्पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा ।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम् ॥६॥
ऊर्ध्वो गन्धर्वो अधि नाके अस्थात्प्रत्यङ्चित्रा बिभ्रदस्यायुधानि ।
वसानो अत्कं सुरभिं दृशे कं स्वर्ण नाम जनत प्रियाणि ॥७॥
द्रप्सः समुद्रमभि यज्जिगाति पश्यन्गृध्रस्य चक्षसा विधर्मन् ।
भानुः शुक्रेण शोचिषा चकानस्तृतीये चक्रे रजसि प्रियाणि ॥८॥

nā́ke suparṇám úpa yát pátantaṃ hṛidā́ vénanto abhy ácakshata tva | híraṇyapakshaṃ váruṇasya dūtáṃ yamásya yónau sakunám bhuraṇyúm || 6 || ūrdhvó gandharvó ádhi nā́ke asthāt pratyáñ citrá bíbhrad asyā́yudhāni | vásāno átkaṃ surabhíṃ dṛiṣé káṃ svàr ṇá nā́ma janata priyā́ṇi || 7 || drapsáh samudrám abhí yáj jígāti páṣyan gṛídhrasya cákshasā vídharman | bhānúh sukréna socíshā cakānás tritíye cakre rájasi priyā́ṇi || 8 || 8 ||

Full to the capacity, lowing to their joint possession, staying together at the same dwelling, stand the mothers of the darling calf. Ascending the lofty height of Ṛta (the cosmic waters), the great singers utter the praises, tipped with sweetened elixir of immortality. 3

The pious sages, knowing the form of this Vena praise him, for they understand the great roar of this mighty showerer (the sun) behind the clouds. Approaching him with prayful mind, they reach the flowing stream of elixir, for, the *Gandharva*[3], the sustainer of the rays (the sun) knows the secret of cosmic waters. 4

The lightning (*apsara*), the lady smiling affectionately, like a wife at her lover, cherishes him in the highest heaven; she wanders as a friend in the abodes of his higher friend; he, the Vena, makes her sit down on his golden pinion. 5

They, with a longing in their hearts, gaze at you while you, Vena, travel as a strong-winged bird in the sky; you are the golden-winged messenger of our venerable Lord, the bird that moves on with speed to the central abode of the Ordainer. 6

Gandharva, the sun (the retainer of the rays) stands erect upon the firmament, brandishing towards us his wonderful weapons. The objects (on the earth) become visible, only when the sun comes up, clad in sweet raiment, beautiful to look on. 7

As a spark or just a drop in the sky, he comes near the ocean, still looking at us with a vulture's eye. His lustre shines in its own bright splendour and as he shines high in the sky, he illumines the regions below. 8

3. *Gandharva*, another name of the sun, meaning the sustainer of rays.

(१२४) चतुर्विंशत्युत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य (१, ५-९) प्रथमर्चः पञ्चम्यादिपञ्चानाञ्चाग्निवरुणसोमाः, (२-४) द्वितीयादितृचस्य चाग्निर्ऋषयः। (१) प्रथमर्चोऽग्निः, (२-४) द्वितीयादितृचस्याग्निरपत्या, (५, ७-८) पञ्चमीसप्तम्यष्टमीनां वरुणः, (६) षष्ठ्याः सोमः, (९) नवम्याश्चेन्द्रो देवताः। (१-६, ८-९) प्रथमादिषण्णामष्टमीनवम्योश्च त्रिष्टुप्, (७) सप्तम्याश्च जगती छन्दसी ॥

इमं नो अग्न उप यज्ञमेहि पञ्चयामं त्रिवृतं सप्ततन्तुम् ।
असो हव्यवाळुत नः पुरोगा ज्योगेव दीर्घं तम आशयिष्ठाः ॥१॥
अदेवाद्देवः प्रचता गुहा यन्प्रपश्यमानो अमृतत्वमेमि ।
शिवं यत्सन्तमशिवो जहामि स्वात्सख्यादरणीं नाभिमेमि ॥२॥
पश्यन्नन्यस्या अतिथिं वयाया ऋतस्य धाम वि मिमे पुरूणि ।
शंसामि पित्रे असुराय शेवमयज्ञियाद्यज्ञियं भागमेमि ॥३॥
बह्वीः समा अकरमन्तरस्मिन्निन्द्रं वृणानः पितरं जहामि ।
अग्निः सोमो वरुणस्ते च्यवन्ते पर्यावर्द्राष्ट्रं तदवाम्यायन् ॥४॥
निर्माया उ त्ये असुरा अभूवन्त्वं च मा वरुण कामयासे ।
ऋतेन राजन्ननृतं विविञ्चन्मम राष्ट्रस्याधिपत्यमेहि ॥५॥

124.

Imáṃ no agna úpa yajñám éhi páñcayāmam trivrítam saptátantum | áso havyavā́ḷ utá naḥ purogā́ jyóg eva dīrghā́ṃ táma ā́ṣayishṭhāḥ || 1 || ádevād deváḥ pracátā gúhā yán prapásyamāno amritatvám emi | ṣivám yát sántam ásivo jáhāmi svā́t sakhyā́d áranīṃ nā́bhim emi || 2 || pásyann anyasya átithiṃ vayā́yā ṛitasya dhā́ma ví mime puruni | sáṅsāmi pitre ásuraya sevam ayajñiyā́d yajñíyam bhāgám emi || 3 || bahvī́h sámā akaram antár asminn índram vrināṇáh pitaram jahāmi | agníḥ sómo várunas té cyavante paryavard rāshṭrám tád avāmy āyán || 4 || nírmāyā u tyé ásurā abhūvan tváṃ ca mā varuṇa kāmáyāse | ṛiténa rājann ánṛitaṃ viviñcán máma rāshṭrásyā́dhipatyam éhi || 5 || ७ ||

124

Come, three-fold (3) O fire-divine,* to this our place of worship, which has five (5) divisions, spread out by seven (7) threads; be the bearer of our oblations; be our preceder; you have long been laid dormant during darkness. 1

(Fire-divine speaks): From being a power without divinity, I become divine and attain immortality when I come from secret pathways and manifest myself at the solicitation. When being inauspicious, I desert the auspicious, I leave my own friends and seek the shelter of wood. 2

Beholding the sun, the ever-moving guest of another lineage, I perform many actions based on eternal law and order; I repeat praises, wishing good luck to the paternal foe-destroying; I pass from a place unfit for sacrifice to a place where sacrifice can be offered. 3

I spend many years within this altar; in preference to Lord of resplendence, I leave the Father away; go away the bounties like fire the sun and moon. Rule always changes, when my turn comes. I return with superiority and favour. 4

These deluding people are deprived of their delusion; O sun, the venerable, separating truth from falsehood, come and share in sovereignty over my realm, if you really cherish my love. 5

*5 — Five classes of men, pancajanya, or five *Mahayajnas* — Brahmyajna, Devayajna, Pitṛyajna, Atithiyajna, Balivaisvadeva — Yajna; 3 — The Pakayajna, Haviryajna and Somayajna. 7 — Sapta-tantu — Agnostoma, Atyagnistoma, Ukthya, Sodasi, Vajapeya, Atiratra and Aptoryama.

इदं स्वरिदमिदास वाममयं प्रकाश उर्वन्तरिक्षम् ।
हनाव वृत्रं निरेहि सोम हविष्ट्वा सन्तं हविषा यजाम ॥६॥
कविः कवित्वा दिवि रूपमासजदप्रभूती वरुणो निरपः सृजत् ।
क्षेमं कृण्वाना जनयो न सिन्धवस्ता अस्य वर्णं शुचयो भरिभ्रति ॥७॥
ता अस्य ज्येष्ठमिन्द्रियं सचन्ते ता ईमा क्षेति स्वधया मदन्तीः ।
ता ईं विशो न राजानं वृणाना बीभत्सुवो अप वृत्रादतिष्ठन् ॥८॥
बीभत्सूनां सयुजं हंसमाहुरपां दिव्यानां सख्ये चरन्तम् ।
अनुष्टुभमनु चर्चूर्यमाणमिन्द्रं नि चिक्युः कवयो मनीषा ॥९॥

idáṃ svàr idám id āsa vamam ayám prakāṣá urv àntárikshaṃ | hánāva vritrám niréhi soma havísh ṭvā sántaṃ havíshā yajāma || 6 || kaviḥ kavitvá diví rūpám ásajad ápra-bhūtī váruṇo nír apáḥ srijat | kshémaṃ kriṇvānā́ jánayo ná síndhavaṣ tā́ asya várṇaṃ ṣúcayo bharibhrati || 7 || tā́ asya jyéshṭhaṃ indriyáṃ sacante tā́ īm ā́ ksheti svadháyā madantīḥ | tā́ īṃ víṣo ná rā́jānaṃ vriṇānā́ bībhatsúvo ápa vritrā́d atishṭhan || 8 || bībhatsū́nāṃ sayújaṃ haṅsám āhur apā́ṃ divyā́nāṃ sakhyé cárantam | anushṭúbham ánu car-cūryamaṇam índraṃ ní cikyuḥ kaváyo manīshā́ || 9 || 10 ||

(१२५) पञ्चविंशत्युत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्याम्भृणी वागृषिका । आत्मा देवता । (१, ३-८) प्रथमर्चस्तृतीयादिषण्णाञ्च त्रिष्टुप्, (२) द्वितीयायाश्च जगती छन्दसी ॥

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥१॥
अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये यजमानाय सुन्वते ॥२॥

125.

Ahám rudrébhir vásubhiṣ carāmy ahám ādityaír utá visvadevaih | ahám mitrāváruṇobhā́ bibharmy ahám in-drāgnı ahám asvínobhā́ || 1 || ahám sómam āhanásam bi-bharmy aháṃ tváshṭāram utá pūsháṇam bhágam | ahám dadhāmi dráviṇaṃ havíshmate suprāvyè yájamānāya su-nvaté || 2 ||

(Fire of life, *Agni*, speaking to Love, *Soma*): O Love, the life — giving force, this is heaven; this verily is beautiful, this is the light, the broad firmanent; let us two (the Fire of Life and Love) destroy the devil of Nescience; come forth; we worship you (O Love!) you yourself are the personified oblation. 6

The sage, the Sun, by his transcending wisdom fixes himself in the sky; O venerable, O Lord of waters, with but a slight effort, you have let loose the rivers, conferring happiness, like wives, and assuming colourful forms as they gleam and glow. 7

They, the streams, wait upon the Lord of waters, who is most powerful. The Lord receives these delightful streams, who pay homage to Him. Terribly afraid of the devil of Nescience, they have run away from him and have accepted a complete reliance in their king. 8

The sages call him swan, the sun, the ally of those who are affrighted, moving in the proximity of the cosmic waters; the wise honour the sun, the supreme, with their praise; verily, He is worthy of praises, composed in the metre of *Anustubh*. 9

125

I associate with all the learned men called as VASU (young preceptors), and ADITYA (the matured professors). I support all Nature's bounties such as the sun, ocean, fire, lightning, and the pair of twin divines. 1

I support the foe-destroying herbs, the sun, the strength-giving food and the riches; I bestow wealth upon the institutor of worship offering the oblation and deserving careful protection and upon those who perform selfless noble deeds. 2

अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तीम् ॥३॥
मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम् ।
अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि ॥४॥
अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।
यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥५॥

ahám̥ ráshṭrī saṃgámanī vásūnāṃ cikitúshī prathamá yajñíyānām | tám mā devá vy àdadhuḥ purutrá bhū́risthātrām bhū́ry āveṣáyantīm || 3 || máyā só ánnam atti yó vipáṣyati yáḥ práṇiti yá īm̥ ṣṛiṇóty uktám | amantávo mā́m̥ tá úpa kshiyanti ṣrudhí ṣruta ṣraddhivám̥ te vaḍāmi || 4 || ahám evá svayám idáṃ vadāmi júshṭam̥ devébhir utá mā́nushebhiḥ | yám̥ kāmáye tám̥-tam ugrám̥ kṛiṇomi tám brahmā́ṇam̥ tám ṛíshim̥ tám̥ sumedhā́m || 5 || 11 ||

*२॥ अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ॥६॥
अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्वन्तः समुद्रे ।
ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोप स्पृशामि ॥७॥
अहमेव वात इव प्र वाम्यारभमाणा भुवनानि विश्वा ।
परो दिवा पर एना पृथिव्यैतावती महिना सं बभूव ॥८॥

ahám̥ rudráya dhánur á tanomi brahmadvíshe ṣárave hántavá u | ahám̥ jánāya samádam̥ kṛiṇomy ahám̥ dyávāpṛithiví á viveṣa || 6 || ahám̥ suve pitáram asya mūrdhán máma yónir apsv àntáḥ samudré | táto vi tishṭhe bhúvanánu víṣvotámū́m̥ dyám̥ varshmáṇópa spṛiṣāmi || 7 || ahám evá váta iva prá vāmy ārábhamāṇā bhúvanāni víṣvā | paró divá pará ená pṛithivyaítávatī mahiná sám babhū́va || 8 || 12 ||

I am the sovereign queen (the Supreme Speech) of the state, who collects treasure; (I am) full of wisdom, first among those who deserve reverence; and as such, learned people honour me under all circumstances—in many problems and in numerous functions. 3

Through me alone, whosoever eats, eats food. It is through me that one sees, breathes, hears, and speaks; those who are ignorant of me are sure to perish; may all hear, one and all; I tell you the truth, and you have to accept it. 4

I verily of myself announce the truth that is approved of by both, the divine ones and men; I make him formidable, a sage, a seer, and wise whomsoever I choose. 5

I bend the bow of the Lord, so that His arrow may strike and destroy enemy of learned and pious devotees, I wage war against the hostiles (O infidels); I pervade heaven and earth. 6

I establish the father, the heaven, at the summit of the world; my birth place is in the midst of the celestial waters; thence I spread through all beings, and touch even yonder heaven with my glory. 7

I breathe a strong breath like the wind, giving form to all created worlds; beyond the heaven, beyond this earth, I become powerful in my grandeur. 8

यथा ह त्यद्वसवो गौर्यं चित्पदि षिताममुञ्चता यजत्राः ।
एवो ष्व१स्मन्मुञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः ॥८॥

yáthā ha tyád vasavo gauryàm cit padí shitám ámuñcatā yajatrāḥ | evó shv àsmán muñcatā vy áṅhaḥ prá tāry agne prataráṃ na ā́yuḥ || 8 || 13 ||

(१२७) सप्तविंशत्युत्तरशततमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य सौभरः कुशिक ऋषिर्भारद्वाजी रात्रिर्वा ऋषिका । रात्रिर्देवता । गायत्री छन्दः ॥

॥१५॥ रात्री व्यख्यदायती पुरुत्रा देव्य१क्षभिः । विश्वा अधि श्रियोऽधित ॥१॥
ओर्वप्रा अमर्त्या निवतो देव्यु१द्वतः । ज्योतिषा बाधते तमः ॥२॥
निरु स्वसारमस्कृतोषसं देव्यायती । अपेदु हासते तमः ॥३॥
सा नो अद्य यस्या वयं नि ते यामन्नविक्ष्महि । वृक्षे न वसतिं वयः ॥४॥
नि ग्रामासो अविक्षत नि पद्वन्तो नि पक्षिणः । नि श्येनासश्चिदर्थिनः ॥५॥
यावया वृक्यं१ वृकं यवय स्तेनमूर्म्ये । अथा नः सुतरा भव ॥६॥
उप मा पेपिशत्तमः कृष्णं व्यक्तमस्थित । उष ऋणेव यातय ॥७॥
उप ते गा इवाकरं वृणीष्व दुहितर्दिवः । रात्रि स्तोमं न जिग्युषे ॥८॥

127.

Rā́trī vy àkhyad āyatī́ purutrā́ devy àkshábhiḥ | víśvā ádhi śríyo 'dhita || 1 || órv àprā ámartyā niváto devy ùdvátaḥ | jyótishā bādhate támaḥ || 2 || nír u svásāram askṛitoshásaṃ devy ā̀yatī́ | ápéd u hāsate támaḥ || 3 || sá no adya yásyā vayáṃ ní te yā́mann ávikshmahi | vṛikshé ná vasatíṃ váyaḥ || 4 || ní grā́māso avikshata ní padvánto ní pakshíṇaḥ | ní śyenā́saś cid arthínaḥ || 5 || yāváyā vṛikyàṃ vṛ́ikaṃ yaváya stenám ūrmye | áthā naḥ sutárā bhava || 6 || úpa mā pépiśat támaḥ kṛishṇáṃ vyàktam asthita | úsha ṛiṇéva yātaya || 7 || úpa te gā́ ivā́karaṃ vṛiṇīshvá duhitar divaḥ | rā́tri stómaṃ ná jigyúshe || 8 || 14 ||

126

Neither peril nor sorrow, O enlightened, affect the man with whom law-abiding, friendly and virtuous men are pleased; being alike pleased, they, of one accord, conduct him beyond the reach of his enemies. 1

O virtuous, friendly and law-abiding guide, we implore that protection of yours, whereby you preserve a man from sin, and lead him safe beyond the reach of his enemies. 2

May these virtuous, friendly and law-abiding leaders be our protection; may they lead us to the spot to which we should be led, and take us across to a spot beyond the reach of our enemies. 3

O virtuous, friendly and ordainer leaders, may you protect the world; and may we abide in your blessed felicity, O excellent leaders, beyond the reach of our enemies. 4

May the persons, enlightened, virtuous and friendly and also maintainers of law and order lead us beyond the reach of the malignant; let us invoke Nature's bounties, vital wind, clouds, and fire–divine for our welfare, so that they may place us beyond the reach of our enemies. 5

May the leaders, virtuous and friendly, also the maintainers of law and order keep us away from wicked; may the authorities to look after the welfare of men depriveus of our iniquities and place us beyond the reach of our enemies. 6

May the persons, virtuous and friendly, and maintainers of law and order bestow upon us felicity for our protection; may the enlightened sages grant us that abundant happiness which we solicit, and lead us beyond the reach of our enemies. 7

(१२६) षड्विंशत्युत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य शैलूषिः कुल्मलबर्हिषो वामदेव्योंऽहोमुग्वा ऋषिः । विश्वे देवा देवताः ।
(१-७) प्रथमादिसप्तर्चामुपरिष्टाद्बृहती, (८) अष्टम्याश्च त्रिष्टुप् छन्दसी ॥

॥१२॥

न तमंहो न दुरितं देवासो अष्ट मर्त्यम् ।
सजोषसो यमर्यमा मित्रो नयन्ति वरुणो अति द्विषः ॥१॥
तद्धि वयं वृणीमहे वरुण मित्रार्यमन् ।
येना निरंहसो यूयं पाथ नेथा च मर्त्यमति द्विषः ॥२॥
ते नूनं नोऽयमूतये वरुणो मित्रो अर्यमा ।
नयिष्ठा उ नो नेषणि पर्षिष्ठा उ नः पर्षण्यति द्विषः ॥३॥
यूयं विश्वं परि पाथ वरुणो मित्रो अर्यमा ।
युष्माकं शर्मणि प्रिये स्याम सुप्रणीतयोऽति द्विषः ॥४॥
आदित्यासो अति स्रिधो वरुणो मित्रो अर्यमा ।
उग्रं मरुद्भी रुद्रं हुवेमेन्द्रमग्निं स्वस्तयेऽति द्विषः ॥५॥
नेतार ऊ षु णस्तिरो वरुणो मित्रो अर्यमा ।
अति विश्वानि दुरिता राजानश्चर्षणीनामति द्विषः ॥६॥
शुनमस्मभ्यमूतये वरुणो मित्रो अर्यमा ।
शर्म यच्छन्तु सप्रथ आदित्यासो यदीमहे अति द्विषः ॥७॥

126.

Ná tám áṅho ná duritám̐ dévāso ashṭa mártyam | sajóshaso yám aryamā́ mitró náyanti váruṇo áti dvíshaḥ || 1 || tád dhí vayám̐ vṛiṇīmáhe váruṇa mítrā́ryaman | yénā nír áṅhaso yūyám pāthá nethā́ ca mártyam áti dvíshaḥ || 2 || té nūnám̐ no 'yám ūtáye váruṇo mitró aryamā́ | náyishṭhā u no nesháṇi párshishṭhā u naḥ parsháṇy áti dvíshaḥ || 3 || yūyám̐ víṣvam pári pātha váruṇo mitró aryamā́ | yushmā́kam̐ ṣármaṇi priyé syā́ma supraṇītayó 'ti dvíshaḥ || 4 || ādityā́so áti srídho váruṇo mitró aryamā́ | ugrám marúdbhī rudrám̐ huveméndram agním̐ svastáyé 'ti dvíshaḥ || 5 || nétāra ū shú ṇas tiró váruṇo mitró aryamā́ | áti víṣvāni duritā́ rā́jānaṣ carshaṇīnā́m áti dvíshaḥ || 6 || ṣunám asmábhyam ūtáye váruṇo mitró aryamā́ | ṣárma yachantu sapráthā ādityā́so yád ímahe áti dvíshaḥ || 7 ||

As you, O adorable bounteous Lord, set free the cow fastened by her foot, in the same way, please remove sin away from us, and prolong, O fire-divine, our protracted life. 8

127

The divine queen of night, as it comes, beholds various spots with all her eyes. She assumes her entire splendour. 1

The immortal divine queen extensively fills the sky, fills the places low and high alike. She completely replaces darkness with her lustre. 2

The advancing divine queen prepares the way for her sister dawn, and then the darkness departs. 3

May she be favourable to us today upon whose approach we re-enter our dwellings, as birds re-enter their nests upon the tree. 4

Men re-enter their homes, and so the beasts and birds and also the swift-moving hawks (come to rest and sleep). 5

Keep off, O queen of night, the she-wolf from us, keep off the wolf and the robber, and make our sleep comfortable. 6

The all-embracing darkness, dull and diffused, has come near me. O morning dawn, take it away, clear it off, as if it were a debt. 7

I have brought these verses before you like milch kine; O Queen of Night, daughter of the sky, please accept my homage or oblations as the eulogy of one eager to conquer. 8

(१२८) अष्टाविंशत्युत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसो विहव्य ऋषिः । विश्वे देवा देवताः । (१-८) प्रथमाद्यष्टर्चां त्रिष्टुप्, (९) नवम्याश्च जगती छन्दसी ॥

॥१५॥

ममाग्ने वर्चो विहवेष्वस्तु वयं त्वेन्धानास्तन्वं पुषेम ।
मह्यं नमन्तां प्रदिशश्चतस्रस्त्वयाध्यक्षेण पृतना जयेम ॥१॥
मम देवा विहवे सन्तु सर्व इन्द्रवन्तो मरुतो विष्णुरग्निः ।
ममान्तरिक्षमुरुलोकमस्तु मह्यं वातः पवतां कामे अस्मिन् ॥२॥
मयि देवा द्रविणमा यजन्तां मय्याशीरस्तु मयि देवहूतिः ।
दैव्या होतारो वनुषन्त पूर्वेऽरिष्टाः स्याम तन्वा सुवीराः ॥३॥
मह्यं यजन्तु मम यानि हव्याकूतिः सत्या मनसो मे अस्तु ।
एनो मा नि गां कतमच्चनाहं विश्वे देवासो अधि वोचता नः ॥४॥
देवीः षळुर्वीरुरु नः कृणोत विश्वे देवास इह वीरयध्वम् ।
मा हास्महि प्रजया मा तनूभिर्मा रधाम द्विषते सोम राजन् ॥५॥

128.

Mámāgne várco vihavéshv astu vayám tvéndhānās tanvàm pushema | máhyam namantām pradíṣaṣ cátasras tváyā́dhyaksheṇa pṛ́tanā jayema || 1 || máma devā́ vihavé santu sárva índravanto marúto víshṇur agníḥ | mámāntárikṣham urúlokam astu máhyam vā́taḥ pavatām kā́me asmín || 2 || máyi devā́ dráviṇam ā́ yajantām máyy āṣī́r astu máyi deváhūtiḥ | daívyā hótāro vanushanta pū́rvé 'rishṭāḥ syāma tanvā̀ suvī́rāḥ || 3 || máhyam yajantu máma yā́ni havyā́kūtiḥ satyā́ mánaso me astu | éno mā́ ní gām katamác caná-hám víṣve devāso ádhi vocatā naḥ || 4 || dévīḥ shaḷ urvīr urú naḥ kṛiṇota víṣve devāsa ihá vīrayadhvam | mā́ hāsmahi prajáyā mā́ tanū́bhir mā́ radhāma dvishaté soma rājan || 5 || 15 ||

128

O fire-divine, let me win glory in the battle; may we, kindling you, cherish your form; may the inhabitants of the four quarters bow down before me; may we with you as our guide overcome hostile armies. 1

May all the divine forces be on my side in life-struggles — the vital principles with sun, wind and fire; may the expanding firmament be mine; may the wind blow propitiously fulfilling my wishes. 2

May the divine powers bestow wealth upon me; may their blessings be upon me. May the sacred worship in which the divine powers are invoked be beneficial to me. May my invokers of the divines be the first to propitiate them. May we be physically unharmed and may we be blessed with nice brave children. 3

Let them (i.e. my priests) present to me my due oblations; may the purpose of my mind be accomplished; may I not fall into any kind of sin. May all universal divine powers bless us. 4

O six mighty divine powers, bestow upon us ample wealth. O universal divine forces, may you display your prowess here; let us not be bereft of our offspring, or be harmed in our bodies. May we not become subject to our enemy, O sovereign Lord of bliss. 5

॥१६॥ अग्ने मन्युं प्रतिनुदन्परेषामदब्धो गोपाः परि पाहि नस्त्वम् ।
प्रत्यञ्चो यन्तु निगुतः पुनस्तेऽमैषां चित्तं प्रबुधां वि नेशत् ॥६॥
धाता धातॄणां भुवनस्य यस्पतिर्देवं त्रातारमभिमातिषाहम् ।
इमं यज्ञमश्विनोभा बृहस्पतिर्देवाः पान्तु यजमानं न्यर्थात् ॥७॥
उरुव्यचा नो महिषः शर्म यंसदस्मिन्हवे पुरुहूतः पुरुक्षुः ।
स नः प्रजायै हर्यश्व मृळयेन्द्र मा नो रीरिषो मा परा दाः ॥८॥
ये नः सपत्ना अप ते भवन्त्विन्द्राग्निभ्यामव बाधामहे तान् ।
वसवो रुद्रा आदित्या उपरिस्पृशं मोग्रं चेत्तारमधिराजमक्रन् ॥९॥

ágne manyúm pratinudán páreshām ádabdho gopáḥ pári pāhi nas tvám | pratyáñco yantu nigútaḥ púnas tè 'maíshaṃ cittam prabúdhāṃ ví neṣat || 6 || dhātá dhātṝṇám bhuvanasya yás pátir deváṃ trātáram abhimātishāhám | imáṃ yajñám aṣvínobhá bŕihaṣpátir deváḥ pāntu yájamānaṃ nyarthát || 7 || uruvyácā no mahisháḥ ṣárma yaṅsad asmín háve puruhūtáḥ purukshúḥ | sá naḥ prajáyai haryaṣva mṛiḷayéndra má no rīrisho má párā dāḥ || 8 || yé naḥ sapátnā ápa té bhavantv indrāgníbhyām áva bādhāmahe tán | vásavo rudrá ādityá uparispṛíṣam mográṃ céttāram adhirājám akran || 9 || 16 ||

Daṣamo 'nuvākaḥ.

[अथैकादशोऽनुवाकः ॥] (१२९.) एकोनत्रिंशदुत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य परमेष्ठी प्रजापतिर्ऋषिः । भाववृत्तं देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥१॥

129.

Nasad āsīn nó sád āsīt tadánīṃ násīd rájo nó vyòmā paró yát | kím ávarīvaḥ kúha kásya ṣármann ámbhaḥ kím āsīd gáhanam gabhīrám || 1 ||

O fire-divine, an invincible protector as you are, may you defend us, baffling the wrath of our opponents. Let these foes, dejected, defeated, and frustrated go back to their homes. May the shrewdness of my opponents be completely made ineffective. 6

He is the creator of creators, a protector of the universe, the divine defender, and the destroyer of enemies; may the twin-divines and the Lord of vast universe and the divine powers, protect our selfless public deeds of service and save the accomplisher, the head of the family, from disappointment. 7

May the omnipresent (Lord), the mighty, invoked by many, bless our noble public deeds and give protection; O resplendent Lord, lord of vigour, be gracious to our offspring; harm us not; desert us not. 8

Let those who are our foes be driven off; may we through the blessings of resplendent Lord, and fire-divine destroy them; may the Lord of wealth, our Lord of vitality, and all luminaries make me vested with high authority, fierce and powerful, intelligent, and invincible as a ruler. 9

129

Neither there was non-existent, nor the existent; nor there was any realm or region. How could there be existing this unfathomable profound plasma? 1

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास ॥२॥
तम आसीत्तमसा गूळ्हमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकम् ॥३॥
कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥४॥
तिरश्चीनो विततो रश्मिरेषामधः स्विदासी३दुपरि स्विदासी३त् ।
रेतोधा आसन्महिमान आसन्त्स्वधा अवस्तात्प्रयतिः परस्तात् ॥५॥
को अद्धा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥६॥
इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥७॥

ná mṛityúr āsīd amṛitam ná tárhi ná rātryā áhna āsīt praketáḥ | ánīd avātáṃ svadháyā tád ékaṃ tásmād dhānyán ná paráḥ kíṃ canā́sa || 2 || táma āsīt támasā gūḷhám ágre 'praketáṃ saliláṃ sárvam ā idám | tuchyénābhv ápihitaṃ yád ā́sīt tápasas tán mahinā́jāyataíkam || 3 || kā́mas tád ágre sám avartatā́dhi mánaso rétaḥ prathamáṃ yád ā́sīt | sató bándhum ásati nír avindan hṛidí pratī́shyā kaváyo manīshā́ || 4 || tiraṣcī́no vítato raṣmír eshām adháḥ svid āsī́3d upári svid āsī3t | retodhā́ āsan mahimā́na āsan svadhā́ avástāt práyatiḥ parástāt || 5 || kó addhā́ veda ká ihá prá vocat kúta ā́jātā kúta iyáṃ vísṛishṭiḥ | arvā́g devā́ asyá visárjanenā́thā kó veda yáta ābabhū́va || 6 || iyáṃ vísṛishṭir yáta ābabhū́va yádi vā dadhé yádi vā ná | yó asyā́dhyakshaḥ paramé vyòman só aṅgá veda yádi vā ná véda || 7 || 17 ||

Neither there was death nor at that period immortality. There was no indication of day or night. That breathless one breathed upon as if by its own automation. Apart from that one, there was nothing else whatever. 2

Darkness there was; covered by darkness, a plasmic continuum, in which there was nothing distinguishable. And thence, an empty (world), united under a causal covering came out on account of the austere penance (of that Supreme one). 3

In the beginning, there was the Divine Desire, which was the first seed of the Cosmic Mind. The sages, seeking in their hearts, have discovered by their wisdom the bond that operates between the existent (the manifested) and the non-existent (the unmanifested). 4

Their controls (rays or reins) were streteched out, some transverse, some below and others above. Some of these were shedders of the seed and the others strong and superb — the inferior, the causal matter here, and the superior, the creator's effort there. 5

Who really knows, who in this world can declare it, whence came out this (manifested) creation? Whence was it engendered? Whence will it end? Nature's bounties came out much later, and hence who knows whence this creation came into manifestation? 6

He from whom this creation arose—verily He may uphold it or He may not (and then of course, none else can do so). The one who is the sovereign in this highest heaven, He assuredly knows, or even He knows not (and then none else would ever know the secrets). 7

(१३०) त्रिंशदुत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य प्राजापत्यो यज्ञ ऋषिः । भाववृत्तं देवता । (१) प्रथमर्चो जगती, (२–७) द्वितीयादिषण्णाञ्च त्रिष्टुप् छन्दसी ॥

॥१८॥ यो यज्ञो विश्वतस्तन्तुभिस्तत एकशतं देवकर्मेभिरायतः ।
इमे वयन्ति पितरो य आययुः प्र वयाप वयेत्यासते तते ॥१॥
पुमाँ एनं तनुत उत्कृणत्ति पुमान्वि तत्ने अधि नाके अस्मिन् ।
इमे मयूखा उप सेदुरू सदः सामानि चक्रुस्तसराण्योतवे ॥२॥
कासीत्प्रमा प्रतिमा किं निदानमाज्यं किमासीत्परिधिः क आसीत् ।
छन्दः किमासीत्प्रउगं किमुक्थं यद्देवा देवमयजन्त विश्वे ॥३॥
अग्नेर्गायत्र्यभवत्सयुग्वोष्णिहया सविता सं बभूव ।
अनुष्टुभा सोम उक्थैर्महस्वान्बृहस्पतेर्बृहती वाचमावत् ॥४॥
विराण्मित्रावरुणयोरभिश्रीरिन्द्रस्य त्रिष्टुबिह भागो अह्नः ।
विश्वान्देवाञ्जगत्या विवेश तेन चाकॢप्र ऋषयो मनुष्याः ॥५॥
चाकॢप्रे तेन ऋषयो मनुष्या यज्ञे जाते पितरो नः पुराणे ।
पश्यन्मन्ये मनसा चक्षसा तान्य इमं यज्ञमयजन्त पूर्वे ॥६॥

130.

Yó yajñó viṣvátas tántubhis tatá ékaṣataṃ devakarmébhir áyataḥ | imé vayanti pitáro yá āyayúḥ prá vayápa vayéty āsate taté || 1 || púmāñ enaṃ tanuta út kṛiṇatti púmān ví tatne ádhi náke asmín | imé mayúkhā úpa sedur ū sádaḥ sámāni cakrus tásarāṇy ótave || 2 || kásīt pramá pratimá kíṃ nidánam ájyaṃ kím āsīt paridhíḥ ká āsīt | chándaḥ kím āsīt práügaṃ kím ukthám yád devá devám áyajanta víṣve || 3 || agnér gāyatry àbhavat sayúgvoshṇíhayā savitá sám babhūva | anushṭúbhā sóma ukthair máhasvān bṛihaspáter bṛihatí vácam āvat || 4 || virán mitrávárunayor abhiṣrír índrasya trishṭúb ihá bhāgó áhnaḥ | víṣvān deváñ jágaty á viveṣa téna cākḷipra ṛíshayo manushyàḥ || 5 || cākḷipré téna ríshayo manushyà yajñé jāté pitáro naḥ purāṇé | páṣyan manye mánasā cákshasā tán yá imáṃ yajñám áyajanta púrve || 6 ||

130

The sacrifice is drawn out with threads on every side and spread out by Nature's Cosmic Sacrifice for years—hundred and one. Our fathers, who have preceded us, weave it, weaving forwards, weaving backwards, thus they worship (the creator Lord) when the world is woven. 1

The First Man (our Lord) spreads out this web, the First Man rolls it up, He spreads it above in this heaven; these His rays occupy the seat of cosmic sacrifice; they have made the prayers serve as shuttles for weaving. 2

What was the authority, what was the model, what was the purpose, what was the oblation (butter), what was the enclosure, what was the metre, what was the *pra-u-ga* text, when the universal divine powers offered worship to Nature's bounties? 3

Closely associated was GAYATRI with Agni, the Fire-divine; USHNIK combined with the Impeller Lord. SAVITA; SOMA, the Blissful, combined with ANUSTUBH, BṚ HAṬI was voiced by BṚHASPATI, the Lord Supreme. 4

The metre VIRAJ joined with Mitra, the Lord of Light and Varuna, the Lord of Venerability. TRISTUBH was portion of the midday oblation at this worship: JAGATI was voiced by VISVEADEVAS. Nature's all bounties; By this cosmic worship seers and men were created. 5

When this ancient sacrifice was accomplished, by it seers, men, and our progenitors were created; with the eye of the mind, I clearly behold them who first performed this sacrificial worship. 6

सहस्तोमाः सहछन्दस आवृतः सहप्रमा ऋषयः सप्त दैव्याः ।
पूर्वेषां पन्थामनुदृश्य धीरा अन्वालेभिरे रथ्योऽ न रश्मीन् ॥७॥

sahástomāḥ saháchandasa āvṛítaḥ sahápramā ṛíshayaḥ saptá daívyāḥ | púrveshām panthām anudṛíṣya dhírā anvālebhire rathyò ná raṣmín || 7 || 18 ||

(१३१) एकत्रिंशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काक्षीवतः सुकीर्तिर्ऋषिः । (१-३, ६-७) प्रथमादितृचस्य षष्ठी-सप्तम्योर्ऋचोश्चेन्द्रः, (४-५) चतुर्थीपञ्चम्योश्चाश्विनौ देवताः । (१-३, ५-७) प्रथमादितृचस्य पञ्चम्यादितृचस्य च त्रिष्टुप्, (४) चतुर्थ्या ऋचश्चानुष्टुप् छन्दसी ॥

॥१९॥ अप प्राच इन्द्र विश्वाँ अमित्रानपापाचो अभिभूते नुदस्व ।
अपोदीचो अप शूराधराच उरौ यथा तव शर्मन्मदेम ॥१॥
कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय ।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमोवृक्तिं न जग्मुः ॥२॥
नहि स्थूर्यृतुथा यातमस्ति नोत श्रवो विविदे संगमेषु ।
गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ॥३॥
युवं सुराममश्विना नमुचावासुरे सचा ।
विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥४॥

131.

Ápa práca indra víṣvāñ amítrān ápāpāco abhibhūte nudasva | ápódīco ápa ṣūrādharáca uraú yáthā táva ṣárman mádema || 1 || kuvíd aṅgá yávamanto yávam cid yáthā dánty anupūrvám viyúya | ihéhaishām kṛiṇuhi bhójanāni yé barhisho námovṛiktim ná jagmúḥ || 2 || nahí sthúry ṛituthá yātám ásti nótá ṣrávo vivide samgaméshu | gavyánta índram sakhyáya víprā aṣvāyánto vṛíshaṇam vājáyantaḥ || 3 || yuvám surámam aṣvinā námucāv āsuré sácā | vipipāná ṣubhas patī índram kármasv āvatam || 4 ||

They, who are well-versed in the rituals, metres, hymns and rules, are the seven divine seers. Cognizant of the path of their predecessors, the sages take up the reins, like drivers of chariots. 7

131

O victorious Lord of resplendence, drive off all our foes, those who dwell in the east, and those who dwell in the west; drive off, O hero, those foes who dwell in the north, and those who dwell in the south, so that we may thrive happily under your kind love. 1

Just as the growers of barley often cut the barley, and separate it (the grain from the husk) in due order, so may you bestow here and there nourishment upon those who have not neglected their duty of performing selfless deeds (according to your command). 2

The car (laden with food) has not arrived yet in due season; nor has he acquired fame in battle. Let the sages, desiring cattle, desiring horses and desiring food, pray to the resplendent Lord, the showerer, for acquiring friendly help. 3

O twin-divines (the pair of day and night), lord of light, having drunk the elixir of divine love, you have jointly assisted Lord of resplendence at the time of conflicts against wicked evils. 4

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दंसनाभिः ।
यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥५॥
इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृळीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं कृणोतु सुवीर्यस्य पतयः स्याम ॥६॥
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ।
स सुत्रामा स्ववाँ इन्द्रो अस्मे आराच्चिद्द्वेषः सनुतर्युयोतु ॥७॥

putrám iva pitárāv aṣvíno-bhéndrāváthuḥ kávyair daṅsánābhiḥ | yát surámam vy ápibaḥ ṣácībhiḥ sárasvatī tvā maghavann abhishṇak || 5 || índraḥ sutrámā svávāñ ávobhiḥ sumṛiḷīkó bhavatu viṣvávedāḥ | bā́dhatām dvésho ábhayam kriṇotu suvíryasya pátayaḥ syāma || 6 || tásya vayám sumataú yajñíyasyā́pi bhadré saumanasé syāma | sá sutrámā svávāñ índro asmé ārā́c cid dvéshaḥ sanutár yuyotu || 7 || 10 ||

(१३२) द्वात्रिंशदुत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य मार्गेभः शकपूत ऋषिः । (१) प्रथमर्चो भूम्यश्विनः, (२–७) द्वितीयादिषडृचस्य च मित्रावरुणौ देवताः । (१) प्रथमर्चो न्यङ्कुसारिणी, (२, ६) द्वितीयाषष्ठ्योः प्रस्तारपङ्क्तिः, (३–५) तृतीयादितृचस्य विराड्रूपा, (७) सप्तम्याश्च महासतोबृहती छन्दांसि ॥

॥२०॥
ईजानमिद्द्यौर्गूर्तावसुरीजानं भूमिरभि प्रभूषणि ।
ईजानं देवावश्विनावभि सुम्नैरवर्धताम् ॥१॥
ता वां मित्रावरुणा धारयत्क्षिती सुषुम्नेषितत्वता यजामसि ।
युवोः क्राणाय सख्यैरभि ष्याम रक्षसः ॥२॥

132.

Ījānám íd dyaúr gūrtávasur ījānám bhúmir abhí prabhūsháṇi | ījānám deváv aṣvínāv abhí sumnaír avardhatām || 1 || tá vām mitrāvaruṇā dhārayátkshitī sushumnéshitatvátā yajāmasi | yuvóḥ krāṇáya sakhyaír abhí shyāma rakshásaḥ || 2 ||

Both the twin-divines defend every brave person, like parents a son with their wondrous efforts. When triumphing through the deeds of valour, you drink refreshing tasty elixir and the divine intellect comes to your aid, O brave man. 5

May Lord of resplendence, the protector, the possessor of great wealth, the all-knowing, be favourable to us with His blessings. May He disperse our enemies; may He make us free from fear; may we be the possessors of excellent vigour and progeny. 6

May we enjoy favour of that adorable divinity, and may we enjoy His blessed loving kindness; and may the protecting and opulent Lord drive away and keep far from us all such infidels who hate us. 7

132

The heaven blesses in numerous ways only those who work with sacrifice. The earth also decorates them with treasures, who dedicatingly serve. The twin-divines also shower favours on the sacrificer. 1

O Lord of light and Lord of sovereignty, the sustainers of the earth and the givers of comforts, we worship you for the sake of attaining our wishes. May we, through your support to the worshipper, overcome evil-spirited men. 2

अधा चिन्नु यद्दिधिषामहे वामभि प्रियं रेक्णः पत्यमानाः ।
दद्वाँ वा यत्पुष्यति रेक्णः सम्वारन्नकिरस्य मघानि ॥३॥
असावन्यो असुर सूयत द्यौस्त्वं विश्वेषां वरुणासि राजा ।
मूर्धा रथस्य चाकन्नैतावतैनसान्तकध्रुक् ॥४॥
अस्मिन्त्स्वे३तच्छकपूत एनो हिते मित्रे निगतान्हन्ति वीरान् ।
अवोर्वा यद्धात्तनूष्ववः प्रियासु यज्ञियास्वर्वा ॥५॥
युवोर्हि मातादितिर्विचेतसा द्यौर्न भूमिः पयसा पुपूतनि ।
अव प्रिया दिदिष्टन सूरो निनिक्त रश्मिभिः ॥६॥
युवं ह्यप्नराजावसीदतं तिष्ठद्रथं न धूर्षदं वनर्षदम् ।
ता नः कणूकयन्तीर्नृमेधस्तत्रे अंहसः सुमेधस्तत्रे अंहसः ॥७॥

ádhā cin nú yád didhishāmahe vām abhí priyáṃ réknaḥ pátyamānāḥ | dadvā́ñ vā yát púshyati réknaḥ sám v āran nákir asya maghā́ni || 3 || asā́v anyó asura sūyata dyaúr tvám̐ víśveshāṃ varuṇāsi rājā | mūrdhā́ ráthasya cākan naítā́vatainasāntakadhrúk || 4 || asmín sv ètác chákapūta éno hité mitré nigatān hanti vīrā́n | avór vā yád dhā́t tanū́shv ávaḥ priyā́su yajñíyāsv árvā || 5 || yuvór hí mātā́ditir vicetasā dyaúr ná bhū́miḥ páyasā pupūtáni | áva priyā́ didishṭana sū́ro ninikta raśmíbhiḥ || 6 || yuváṃ hy àpnarājāv ásīdatam tíshṭhad ráthaṃ ná dhūrshádaṃ vanarshádam | tā́ naḥ kaṇūkayántīr nṛimédhas tatre áṃhasaḥ sumédhas tatre áṃhasaḥ || 7 || २० ||

(१३३) सप्तर्चस्य त्रयस्त्रिंशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य पैजवनः सुदा ऋषिः । इन्द्रो देवता । (१-३) प्रथमादितृचस्य शक्वरी, (४-६) चतुर्थ्यादितृचस्य महापङ्क्तिः, (७) सप्तम्यृचश्च त्रिष्टुप् छन्दांसि ॥

२१।१ प्रो ष्वस्मै पुरोरथमिन्द्राय शूषमर्चत ।
अभीके चिदु लोककृत्सङ्गे समत्सु वृत्रहास्माकं बोधि चोदिता
नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥१॥

133.

Pró shv àsmai purorathám índrāya śūshám arcata | abhī́ke cid u lokakṛ́t saṃgé samátsu vṛitrahā́smā́kam bodhi coditā́ nábhantām anyakéshāṃ jyākā́ ádhi dhánvasu || 1 ||

May we, while paying homage to you, quickly acquire desirable wealth, and when the pious and liberal devotee augments his wealth, may his riches not forsake him. 3

O Heaven (i.e. Mother Eternity, *Dyau* = *Aditi*), you have given birth to this life-giving sun (*Mitra*), as well as to the other one, air (*Varuna*), a sovereign bounty over us all. They two (the Sun and air, i.e. *Mitra* and *Varuna*) constitute the head of the sacrifice (*ratha* = chariot = *yajna*), an antilogy of death. May this ritual or sacrifice be not vitiated by the smallest defeat. 4

When the institutor of the sacrifice with his best efforts propitiates or appeases the sun (*Mitra*) alone, it leads to iniquity, that may prove to be disastrous to children (and family). This (iniquity) is only atoned when the approaching (sacrificer) offers oblations of food to air (*Varuna*) also (i.e. when he in the sacrificial rite gives oblations for Mitra and Varuna both). 5

O Nature's bounties (air and the sun), endowed with various characteristics, your Mother Infinity, takes away all sins (or pollutions) from you and purifies you through these libations, just as the heaven purifies atmosphere through rains. You display before us the priceless treasure and wash us with the sunshine. 6

O both of you, the brilliant ones, *Mitra* and *Varuna*, (the sun and air personified) occupy your venerable seats. Now mount each of you your chariot, which rests on the yoke; and which moves in the forests to subdue our foes who clamour against us. The social structure (the *Nṛmedha*, serving the interests of men at large) flourishes under your protection, free from sin, and so also the pious worshipper, (the individual) is saved from sin (by your blessings). 7

133

Adore fervently the might of that Lord of resplendence which leads His cosmic chariot; He makes room for us in the close conflicts of life and destroys the demon of darkness while fighting against Nescience; He is our encourager. May the strings on the bows of our enemies (such as passions, greed etc.) be destroyed. 1

त्वं सिन्धूँरवासृजोऽधराचो अहन्नहिम् ।
अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामहे
नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥२॥
वि षु विश्वा अरातयोऽर्यो नशन्त नो धियः ।
अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति या ते रातिर्ददिर्वसु
नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥३॥
यो न इन्द्राभितो जनो वृकायुरादिदेशति ।
अधस्पदं तमीं कृधि विबाधो असि सासहिर्नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥४॥
यो न इन्द्राभिदासति सनाभिर्यश्च निष्ट्यः ।
अव तस्य बलं तिर महीव द्यौरध त्मना नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥५॥
वयमिन्द्र त्वायवः सखित्वमा रभामहे ।
ऋतस्य नः पथा नयाति विश्वानि दुरिता नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥६॥
अस्मभ्यं सु त्वमिन्द्र तां शिक्ष या दोहते प्रति वरं जरित्रे ।
अच्छिद्रोध्नी पीपयद्यथा नः सहस्रधारा पयसा मही गौः ॥७॥

tváṃ síndhūñr ávāsṛijo 'dharáco áhann áhim | aśatrúr indra jajñishe víśvaṃ pushyasi vā́ryaṃ táṃ tvā pári shvajāmahe nábhantām anyakéshāṃ jyākā́ ádhi dhánvasu || 2 || ví shú víśvā árātayo 'ryó naśanta no dhíyaḥ | ástāsi śátrave vadháṃ yó na indra jíghāṅsati yā́ te rātír dadír vásu nábhantām anyakéshāṃ jyākā́ ádhi dhánvasu || 3 || yó na indrābhíto jáno vṛikāyúr ādídeśati | adhaspadáṃ táṃ īṃ kṛidhi vibādhó asi sāsahír nábhantām anyakéshāṃ jyākā́ ádhi dhánvasu || 4 || yó na indrābhidā́sati sánābhir yáś ća níshṭyaḥ | áva tásya bálaṃ tira mahī́va dyaúr ádha tmánā nábhantām anyakéshāṃ jyākā́ ádhi dhánvasu || 5 || vayám indra tvāyávaḥ sakhitvám ā́ rabhāmahe | ṛitásya naḥ pathā́ nayā́ti víśvāni duritā́ nábhantām anyakéshāṃ jyākā́ ádhi dhánvasu || 6 || asmábhyaṃ sú tvám indra tā́ṃ śiksha yā́ dóhate práti váraṃ jaritré | áchidrodhnī pīpáyad yáthā naḥ sahásradhārā páyasā mahī́ gaúḥ || 7 || 21 ||

You send the rivers away down to earth; you destroy the serpent of ignorance; O Lord of resplendence, you are enemy to none; you grant (to everyone) all that is desirable, as such we embrace you (with love and adoration). May the strings on the bows of our enemies be destroyed. 2

May all the infidels and wicked, who make no offerings, quickly perish; may our praises be successful; O Lord of resplendence, you hurl the weapon at the foe who seeks to harm us. May your bounty give us wealth in plenty. May the strings on the bows of our enemies be destroyed. 3

The man who, like a wolf, prowls around us, O Lord of resplendence, trample him down under your feet, for you are the resister, the overcomer of foes. May the strings on the bows of our enemies be destroyed. 4

O Lord of resplendence, may you bring down the strength of the one who assails us, whether he be the stranger or a kin, or his strength be vast and extensive as heaven. May the strings on the bows of our enemies be destroyed. 5

O Lord of resplendence, devoted to you, we strive to gain your friendship; lead us by the path of eternal truth beyond all evils and miseries. May the strings on the bows of our enemies be destroyed. 6

Give to us, O Lord of resplendence, the cow, the knowledge, the divine speech, that gives the milk of divine wisdom to the worshipper according to his desires, so that the mighty cow, the source of divine wisdom, possessed of an unfailing udder, the shedder of a thousand streams, may supply us plentifully with milk of divine knowledge. 7

(१३४) चतुस्त्रिंशदुत्तरशततमं सूक्तम्
(१-७) सप्तर्चस्यास्य सूक्तस्य (१-५, ६) प्रथमादिपञ्चर्चां षष्ठ्याः पूर्वार्धस्य च यौवनाश्वो मान्धाता ऋषिः, (६-७) षष्ठ्या उत्तरार्धस्य सप्तम्याश्च गोधा ऋषिका । इन्द्रो देवता । (१-६) प्रथमादिषण्णां महापङ्क्तिः, (७) सप्तम्याश्च पङ्क्तिश्छन्दसी ॥

उभे यदिन्द्र रोदसी आपप्राथोषा इव ।
महान्तं त्वा महीनां सम्राजं चर्षणीनां देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥१॥
अव स्म दुर्हणायतो मर्तस्य तनुहि स्थिरम् ।
अधस्पदं तमीं कृधि यो अस्माँ आदिदेशति देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥२॥
अव त्या बृहतीरिषो विश्वश्चन्द्रा अमित्रहन् ।
शचीभिः शक्र धूनुहीन्द्र विश्वाभिरूतिभिर्देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥३॥
अव यत्त्वं शतक्रतविन्द्र विश्वानि धूनुषे ।
रयिं न सुन्वते सचा सहस्रिणीभिरूतिभिर्देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥४॥
अव स्वेदा इवाभितो विष्वक्पतन्तु दिद्यवः ।
दूर्वाया इव तन्तवो व्यस्मदेतु दुर्मतिर्देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥५॥
दीर्घं ह्यङ्कुशं यथा शक्तिं बिभर्षि मन्तुमः ।
पूर्वेण मघवन्पदाजो वयां यथा यमो देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥६॥
नकिर्देवा मिनीमसि नकिरा योपयामसि मन्त्रश्रुत्यं चरामसि ।
पक्षेभिरपिकक्षेभिरत्राभि सं रभामहे ॥७॥

134.

Ubhé yád indra ródasī āpapráthoshā́ iva | mahā́ntaṃ tvā mahī́nāṃ samrā́jaṃ carshaṇīnā́ṃ deví jánitry ajījanad bhadrā́ jánitry ajījanat || 1 || áva sma durhaṇāyató mártasya tanuhi sthirám | adhaspadáṃ tám īṃ kridhi yó asmā́ñ ādídeṣati deví jánitry ajījanad bhadrā́ jánitry ajījanat || 2 || áva tyā́ brihatír ísho viṣváṣcandrā amitrahan | ṣácībhiḥ ṣakra dhūnu-híndra víṣvābhir ūtíbhir deví jánitry — || 3 || áva yát tvám ṣatakratav índra víṣvāni dhūnushé | rayím ná sunvaté sácā sahasríṇībhir ūtíbhir deví jánitry — || 4 || áva svédā ivābhíto víshvak patantu didyávaḥ | dū́rvāyā iva tántavo vy àsmád etu durmatír deví jánitry — || 5 || dīrghám hy àñkuṣáṃ yathā ṣáktim bíbharshi mantumaḥ | pū́rveṇa maghavan padā́jó va-yáṃ yáthā yamo deví jánitry — || 6 || nákir devā minīmasi nákir ā́ yopayāmasi mantraṣrútyaṃ carāmasi | pakshébhir apikakshébhir átrābhí sáṃ rabhāmahe || 7 || २२ ||

134

O sun, the resplendence, you fill both heaven and earth (with light) like the dawn; the divine progenitress has given birth to you, the mighty of the mighty (bounties), the sovereign of men. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life. 1

May you enfeeble the strength of the malicious man; trample him down under your foot who tries to destroy us. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life. 2

Destroyer of enemies, O effulgent and resplendent, bestow upon us by your grace the abundant, splendid viands, accompanied with all your protections. The goddess Progenitress gives you birth; the auspicious Mother Nature has given you life. 3

O Lord of resplendence, performer of hundreds of selfless deeds, when you bestow upon us all blessings, then bestow wealth also upon the offerer of the devotion and also bless him with your thousandfold protections. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life. 4

Let your radiant weapons (to kill pollutions and evils) fall down everywhere round about like drops of perspiration; let lightning flashes fall; let the enemy depart from us like the stems of the green grass. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life. 5

You, O great counsellor, wield your might like a long hook; you drag your foes, O bounteous Lord, as a goat drags with its forefoot a branch. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life. 6

O divine powers, we never offend you; we never inflict annoyance on you; we follow the teaching of the holy text; closely we clasp and cling to you under your loving shelter. 7

(१३५) पञ्चत्रिंशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य यामायनः कुमार ऋषिः । यमो देवता । अनुष्टुप् छन्दः ॥

॥२३॥

यस्मिन्वृक्षे सुपलाशे देवैः संपिबते यमः ।
अत्रा नो विश्पतिः पिता पुराणाँ अनु वेनति ॥१॥
पुराणाँ अनुवेनन्तं चरन्तं पापयामुया ।
असूयन्नभ्यचाकशं तस्मा अस्पृहयं पुनः ॥२॥
यं कुमार नवं रथमचक्रं मनसाकृणोः ।
एकेषं विश्वतः प्राञ्चमपश्यन्नधि तिष्ठसि ॥३॥
यं कुमार प्रावर्तयो रथं विप्रेभ्यस्परि ।
तं सामानु प्रावर्तत समितो नाव्याहितम् ॥४॥
कः कुमारमजनयद्रथं को निरवर्तयत् ।
कः स्वित्तदद्य नो ब्रूयादनुदेयी यथाभवत् ॥५॥
यथाभवदनुदेयी ततो अग्रमजायत ।
पुरस्ताद्बुध्न आततः पश्चान्निरयणं कृतम् ॥६॥
इदं यमस्य सादनं देवमानं यदुच्यते ।
इयमस्य धम्यते नाळीरयं गीर्भिः परिष्कृतः ॥७॥

135.

Yásmin vṛikshé supalāṣé devaíḥ sampíbate yamáḥ | átrā no viṣpátiḥ pitā́ purāṇā́ñ ánu venati || 1 || purāṇā́ñ anuvénantaṃ cárantam pāpáyāmuyā́ | asūyánn abhy àcākaṣaṃ tásmā aspṛihayam púnaḥ || 2 || yáṃ kumāra návaṃ rátham acakrám mánasā́kṛiṇoḥ | ékeshaṃ viṣvátaḥ prā́ñcam ápaṣyann ádhi tishṭhasi || 3 || yáṃ kumāra prā́vartayo ráthaṃ víprebhyas pári | táṃ sā́mā́nu prā́vartata sám itó nāvy ā́hitam || 4 || káḥ kumārám ajanayad ráthaṃ kó nír avartayat | káḥ svit tád adyá no brūyād anudéyī yáthā́bhavat || 5 || yáthā́bhavad anudéyī táto ágram ajāyata | purástād budhná ā́tataḥ paṣcā́n niráyaṇaṃ kṛitám || 6 || idáṃ yamásya sā́danaṃ devamānáṃ yád ucyáte | iyám asya dhamyate nāḷī́r ayáṃ gīrbhíḥ párishkṛitaḥ || 7 || 23 ||

135

In the leafy tree (of human body), where along with sense organs (the gods), the *Yama* (individual soul) enjoys (or drinks), fruits of his past actions, our father, the Lord of universe invites us with love to join all mortals of by-gone days. 1

(At first), I behold the man with anguish who still lingers to the lust of old deeds of sins, and suffers pains but (the surprise is that) afterwards I also start loving the same person and become prey to the similar lust. 2

O my child, you are mounted on a new chariot, which is wheelless and single-poled, but it turns everywhere (and on all sides). You have fashioned it mentally; you stand thereon though you know not the mystery of it. 3

O my child, you have been driving the chariot (of body) through the aid of the sense organs (the sages); let it have tranquility and balance to carry you across as if on a boat. 4

Who gives birth to this youth? Who has driven the chariot off? Who can tell us how it takes a subsequent body? 5

How does the subsequent body come into existence after the previous one? Before that the causal matter is held outstretched; and subsequently, the form comes out of it. 6

This is the dwelling of the Self, the Yama, which is called the fabric of gods (the organs of senses); this pipe is sounded for his gratification and he is propitiated by hymns. 7

(१३६) षट्त्रिंशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य वातरशनाः [(१) प्रथमर्चो जूतिः, (२) द्वितीयाया वातजूतिः, (३) तृतीयाया विप्रजूतिः, (४) चतुर्थ्या वृषाणकः, (५) पञ्चम्याः करिक्रतः, (६) षष्ठ्या एतशः, (७) सप्तम्याश्च ऋष्यशृङ्गः] ऋषयः । केशिनः (अग्निवायुसूर्याः) देवताः । अनुष्टुप् छन्दः ॥

॥२४॥

केश्य१ग्निं केशी विषं केशी बिभर्ति रोदसी ।
केशी विश्वं स्वर्दृशे केशीदं ज्योतिरुच्यते ॥१॥
मुनयो वातरशनाः पिशङ्गा वसते मला ।
वातस्यानु ध्राजिं यन्ति यद्देवासो अविक्षत ॥२॥
उन्मदिता मौनेयेन वातौँ आ तस्थिमा वयम् ।
शरीरेदस्माकं यूयं मर्तासो अभि पश्यथ ॥३॥
अन्तरिक्षेण पतति विश्वा रूपावचाकशत् ।
मुनिर्देवस्यदेवस्य सौकृत्याय सखा हितः ॥४॥
वातस्याश्वो वायोः सखाथो देवेषितो मुनिः ।
उभौ समुद्रावा क्षेति यश्च पूर्व उतापरः ॥५॥
अप्सरसां गन्धर्वाणां मृगाणां चरणे चरन् ।
केशी केतस्य विद्वान्त्सखा स्वादुर्मदिन्तमः ॥६॥
वायुरस्मा उपामन्थत्पिनष्टि स्मा कुनन्नमा ।
केशी विषस्य पात्रेण यद्रुद्रेणापिबत्सह ॥७॥

136.

Keṣy àgním keṣí vishám keṣí bibharti ródasī | keṣí víṣvam svàr driṣé keṣídám jyótir ucyate || 1 || múnayo vátaraṣanāḥ piṣáṅgā vasate málā | vátasyánu dhrájim yanti yád deváso ávikshata || 2 || únmaditā maúneyena vátāñ á tasthimā vayám | ṣárīréd asmákam yūyám mártāso abhí paṣyatha || 3 || antárikshena patati víṣvā rūpávacákaṣat | múnir devásya-devasya saúkrityāya sákhā hitáḥ || 4 || vátasyáṣvo vāyóḥ sákhátho devéshito múniḥ | ubhaú samudráv á ksheti yáṣ ca púrva utáparaḥ || 5 || apsarásām gandharváṇām mrigáṇām cáraṇe cáran | keṣí kétasya vidván ákhā svādúr madíntamaḥ || 6 || vāyúr asmā úpāmanthat pináshṭi smā kunannamá | keṣí vishásya pátreṇa yád rudréṇápibat sahá || 7 || 24 ||

136

The radiant (sun) supports fire, the radiant one supports water, the radiant one supports the heaven and earth,the radiant one is for the visibility of the whole diffused (universe)—this light is called the radiant one (*Muni-Juti*). 1

The *munis,* or pulsating stars, the sons of cosmic vital winds, wear the vestments soiled of dirty yellow hue; they follow the course of cosmic vital winds and assume the path of Nature's bounties (*Muni-Vatajuti*). 2

Exhilarated by the sanctity of the *muni*, the pulsating star, we mount upon the cosmic vital winds; O mortals, behold our forms in them! (*Muni-Viprajuti*). 3

The *muni*, the pulsating star, flies through the firmament, illumining all objects; he is the friend of each divine power, endowed with supreme cosmic design. (*Muni-Vṛsanaka*). 4

The *muni*, the pulsating star, has the swiftness of wind. He is the friend of air and is instigated by the bounty, repairing to both oceans, eastern and western. (*Muni-Karikrata*). 5

Wandering on the track of the clouds (the *gandharvas*) and the lightning (the *apsaras*), and the constellations (wild beasts), the radiant (sun) is cognizant of all that exists and is knowable. He is my sweet and most delightful friend. (*Muni-Etasa*). 6

The cosmic wind churns for him, the inflexible thunder grinds it when the radiant (sun), along with cosmic vital principles drinks the water with his cup (*Muni-Ṛsyasṛnga*). 7

(१३७) सप्तत्रिंशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य सप्तर्षयः [(१) प्रथमर्चो भरद्वाजः, (२) द्वितीयायाः कश्यपः, (३) तृतीयाया गोतमः, (४) चतुर्थ्या अत्रिः, (५) पञ्चम्या विश्वामित्रः, (६) षष्ठ्या जमदग्निः, (७) सप्तम्याश्च वसिष्ठः] ऋषयः । विश्वे देवा देवताः । अनुष्टुप् छन्दः ॥

॥२५॥

उत देवा अवहितं देवा उन्नयथा पुनः ।
उतागश्चक्रुषं देवा देवा जीवयथा पुनः ॥१॥
द्वाविमौ वातौ वात आ सिन्धोरा परावतः ।
दक्षं ते अन्य आ वातु परान्यो वातु यद्रपः ॥२॥
आ वात वाहि भेषजं वि वात वाहि यद्रपः ।
त्वं हि विश्वभेषजो देवानां दूत ईयसे ॥३॥
आ त्वागमं शन्तातिभिरथो अरिष्टतातिभिः ।
दक्षं ते भद्रमाभार्षं परा यक्ष्मं सुवामि ते ॥४॥
त्रायन्तामिह देवास्त्रायतां मरुतां गणः ।
त्रायन्तां विश्वा भूतानि यथायमरपा असत् ॥५॥
आप इद्वा उ भेषजीरापो अमीवचातनीः ।
आपः सर्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम् ॥६॥
हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी ।
अनामयित्नुभ्यां त्वा ताभ्यां त्वोप स्पृशामसि ॥७॥

137.

Utá devā ávahitaṃ dévā ún nayathā púnaḥ | utā́gaś cakrúshaṃ devā dévā jīvāyathā púnaḥ || 1 || dvā́v imaú vā́tau vāta ā́ síndhor ā́ parāvátaḥ | dákshaṃ te anyá ā́ vātu párānyó vātu yád rápaḥ || 2 || ā́ vāta vāhi bheshajáṃ ví vāta vāhi yád rápaḥ | tváṃ hí viṣvábheshajo devā́nāṃ dūtá íyase || 3 || ā́ tvāgamaṃ ṣáṃtātibhir átho arishṭátātibhiḥ | dákshaṃ te bhadrám ábhārshaṃ párā yákshmaṃ suvāmi te || 4 || trā́yantām ihá devā́s trā́yatām marútāṃ gaṇáḥ | trā́yantāṃ víṣvā bhūtā́ni yáthāyám arapā́ ásat || 5 || ā́pa íd vá u bheshajī́r ā́po amīvacā́tanīḥ | ā́paḥ sárvasya bheshajī́s tā́s te kriṇvantu bheshajám || 6 || hástābhyāṃ dáṣaṣākhā- bhyāṃ jihvā́ vācáḥ purogavī́ | anāmayitnúbhyāṃ tvā tā́bhyāṃ tvópa spriṣāmasi || 7 || 25 ||

137

O enlightened sages, raise up once more the man, who has been down-trodden; restore him to life; raise him also, who has committed sin. (*Ṛṣi-Bharadvaja*). 1

These two winds blow to the regions which are far beyond the ocean; may the one bring you vigour, and may the other blow away all your evils. (*Ṛṣi-Kasyapa*). 2

O wind, blow medicinal balm; and blow away, O wind, all evil; for you are, verily, the universal medicine; you move as the messenger of the divine powers. (*Ṛṣi-Gotama*). 3

I have come to you to give pleasures and protections; I have brought for you fortunate vigour; I drive away your disease. (*Ṛṣi-Atri*). 4

May the divine powers give us protection in this world; may the company of cloud-bearing winds protect us; may all beings grant protection so that this person may be free from evil, pain and sorrow. (*Ṛṣi-Visvamitra*). 5

Waters, verily, have their healing power; waters are the dissipators of disease; waters are the medicines for everything; may they act as medicine to you. (*Ṛṣi-Jamadagni*). 6

The tongue which is cleansed by the ten-branched hands is (i.e the ten fingers) the forerunner of speech; with two hands, which are the removers of disease, we gently touch you. (*Ṛṣi-Vasistha*). 7

(१३८) अष्टात्रिंशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यौरवोऽङ्ग ऋषिः । इन्द्रो देवता । जगती छन्दः ॥

॥२०॥ तव त्य इन्द्र सख्येषु वह्नय ऋतं मन्वाना व्यदर्दिरुर्वलम् ।
यत्रा दशस्यन्नुषसो रिणन्नपः कुत्साय मन्मन्नह्यश्च दंसयः ॥१॥
अवासृजः प्रस्वः श्वञ्चयो गिरीनुदाज उस्रा अपिबो मधु प्रियम् ।
अवर्धयो वनिनो अस्य दंससा शुशोच सूर्य ऋतजातया गिरा ॥२॥
वि सूर्यो मध्ये अमुचद्रथं दिवो विदद्दासाय प्रतिमानमार्यः ।
दृळ्हानि पिप्रोरसुरस्य मायिन इन्द्रो व्यास्यच्चकृवाँ ऋजिश्वना ॥३॥
अनाधृष्टानि धृषितो व्यास्यन्निधीँरदेवाँ अमृणदयास्यः ।
मासेव सूर्यो वसु पुर्यमा ददे गृणानः शत्रूँरशृणाद्विरुक्मता ॥४॥
अयुद्धसेनो विभ्वा विभिन्दता दाशद्वृत्रहा तुज्यानि तेजते ।
इन्द्रस्य वज्रादबिभेदभिश्नथः प्राक्रामच्छुन्ध्यूरजहादुषा अनः ॥५॥
एता त्या ते श्रुत्यानि केवला यदेक एकमकृणोरयज्ञम् ।
मासां विधानमदधा अधि द्यवि त्वया विभिन्नं भरति प्रधिं पिता ॥६॥

138.

Táva tyá indra sakhyéshu váhnaya ṛitám manvānā́ vy àdardirur valám | yátrā daṣasyánn usháso riṇánn apáḥ kútsāya mánmann ahyàṣ ca daṅsáyaḥ || 1 || ávāsṛijaḥ prasvàḥ ṣvañcáyo girī́n úd āja usrā́ ápibo mádhu priyám | ávardhayo vaníno asya dáṅsasā ṣuṣóca sū́rya ṛitájātayā girā́ || 2 || ví sū́ryo mádhye amucad rátham divó vidád dāsā́ya pratimā́nam ā́ryaḥ | dṛiḷhā́ni piprór ásurasya māyína índro vy àsyac cakṛivā́ñ ṛijíṣvanā || 3 || ánādhṛishṭāni dhṛishitó vy àsyan nidhī́ñr ádevāñ amṛiṇad ayā́syaḥ | māséva sū́ryo vásu pū́ryam ā́ dade gṛiṇānáḥ ṣátrūñr aṣṛiṇād virúkmatā || 4 || áyuddhaseno vibhvā́ vibhindatā́ dā́ṣad vṛitrahā́ tújyāni tejate | índrasya vájrād abibhed abhiṣnáthaḥ prákrāmac chundhyū́r ájahād ushā́ ánaḥ || 5 || etā́ tyā́ te ṣrútyāni kévalā yád éka ékam ákṛiṇor ayajñám | māsā́ṃ vidhā́nam adadhā ádhi dyávi tváyā víbhinnam bharati pradhím pitā́ || 6 || 20 ||

138

O resplendent cosmic power, through your friends, these kindled fires, the bearers of oblations, smite the devil of mighty clouds to pieces. When the praises are chanted to bestow dawns to wise sages, you are busy in letting the waters flow free (from clouds) and in foiling the dragon's (again the darkest clouds) exploits. 1

You send forth the productive (waters); you cleave the mountains; you fetch forth the cows; you quaff the delicious elixir of devotion and cause the trees of the forest to grow; through your blessings and by means of the cosmic voice produced during cosmic sacrifice, the shrouded sun again comes out bright and shining. 2

The sun unyokes his chariot in the midst of the sky. The Arya (the resplendent mighty power) encounters the darkness. Associated with radiant rays, he, the resplendent power, destroys the stronghold of the guileful dark clouds. 3

He (the resplendent cosmic power) boldly annihilates the hitherto undefeated hosts of the dark clouds; unwearied, he despoils the impious of their treasures. The sun and moon together, seize upon the wealth of strongholds of darkness; glorified, he, the resplendent, demolishes the foe with his blazing thunderbolt. 4

Leading an irresistible army, and destroying darkness with the prevading piercing bolt, he (the resplendent cosmic power) gives wealth to his worshippers and wields his bolt of justice to punish the entire host of evils—they have to be attacked and subdued. Already they were afraid of wide-destroying thunderbolt. The purifying sun, after all, comes forth and shines and the dawn leaves her waggon i.e. she withdraws from her position in the firmament. 5

These wondrous achievements are your alone. In them, you unaided punish the chief neglector of sacrifice; you have placed in the sky the regulator of the months (the moon); through your aid, the wind upholds the circumference of the wheel of the sun's car (which, it is surmised, has been shattered by the demon of clouds). 6

(१३९) एकोनचत्वारिंशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य गन्धर्वो विश्वावसुर्ऋषिः । (१-३) प्रथमादितृचस्य सविता, (४-६) चतुर्थ्यादितृचस्य चात्मा देवते । त्रिष्टुप् छन्दः ॥

॥२७॥ सूर्यरश्मिर्हरिकेशः पुरस्तात्सविता ज्योतिरुदयाँ अजस्रम् ।
तस्य पूषा प्रसवे याति विद्वान्त्संपश्यन्विश्वा भुवनानि गोपाः ॥१॥
नृचक्षा एष दिवो मध्य आस्त आपप्रिवान्रोदसी अन्तरिक्षम् ।
स विश्वाचीरभि चष्टे घृताचीरन्तरा पूर्वमपरं च केतुम् ॥२॥
रायो बुध्नः संगमनो वसूनां विश्वा रूपाभि चष्टे शचीभिः ।
देव इव सविता सत्यधर्मेन्द्रो न तस्थौ समरे धनानाम् ॥३॥
विश्वावसुं सोम गन्धर्वमापो ददृशुषीस्तदृतेना व्यायन् ।
तदन्ववैदिन्द्रो रारहाण आसां परि सूर्यस्य परिधीँरपश्यत् ॥४॥
विश्वावसुरभि तन्नो गृणातु दिव्यो गन्धर्वो रजसो विमानः ।
यद्वा घा सत्यमुत यन्न विद्म धियो हिन्वानो धिय इन्नो अव्याः ॥५॥
सस्निमविन्दच्चरणे नदीनामपावृणोद्दुरो अश्मव्रजानाम् ।
प्रासां गन्धर्वो अमृतानि वोचदिन्द्रो दक्षं परि जानादहीनाम् ॥६॥

139.

Súryaraṣmir hárikeṣaḥ purástāt savitá jyótir úd ayāñ ájasram | tásya pūshá prasavé yāti vidván sampáṣyan víṣvā bhúvanāni gopáḥ || 1 || nṛicákshā eshá divó mádhya āsta āpaprivān ródasī antáriksham | sá viṣvácīr abhí cashṭe ghṛitácīr antarā́ pū́rvam áparam ca ketúm || 2 || rāyó budhnáḥ saṃgámano vásūnāṃ víṣvā rūpā́bhi cashṭe ṣácībhiḥ | devá iva savitá satyádharméndro ná tasthau samaré dhánānām || 3 || viṣvávasuṃ soma gandharvám ā́po dadṛiṣúshīs tád ṛiténā vy ā̀yan | tád anvávaid índro rārahāṇá āsām pári sū́ryasya paridhī́ṅr apaṣyat || 4 || viṣvā́vasur abhí tán no gṛiṇātu divyó gandharvó rájaso vimā́naḥ | yád vā ghā satyám utá yán ná vidmá dhíyo hinvānó dhíya ín no avyāḥ || 5 || sásnim avindac cáraṇe nadī́nām ápāvṛiṇod dúro áṣmavrajānām | prā́sāṃ gandharvó amṛítāni vocad índro dáksham pári jānād ahī́nām || 6 || 27 ||

139

Golden and yellow-rayed sun, the impeller, sends without break his light from the east; and shortly afterwards, at his impulsion the morning breeze, the preserver, blows, taking good care of all creatures like a herdsman. 1

Beholding mankind he (the sun) sits amidst the sky, filling the heaven and earth and the firmament; he illumines the all-pervading quarters of space; the bright-pervading, intermediate points, and the mid-most, the foremost, and the hind-most ensigns of the sky. 2

He, the root of riches, the acquirer of treasure, illumines by his functions all forms and figures; the divine impeller, like the bounty whose law is truth, stands like the Supreme Lord, the Lord of resplendence, in the battle for wealth and prosperity. 3

O Darling, waters from the cosmic sacrifice come to the roaring cloud as soon as they see it; the Lord of resplendence could immediately see whither the cloud is moving. Then He also looks round the rims of the sun. 4

May the celestial roaring cloud, the measurer of the water, declare to us what really the truth is and also that which we do not know. Accepting our praises, may he sharpen our intellect, may he enhance our intelligence. 5

The sun discovers the cloud in the region of cosmic rivers; he sets open the portals of the waters whose dwelling is in the clouds; the sun, getting into the roar of cloud, proclaims the ambrosial (water). He knows the limit to which a cloud, the dragon, can resist (i.e. withhold waters). 6

(१४०) चत्वारिंशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य पावकोऽग्निर्ऋषिः । अग्निर्देवता । (१-२) प्रथमाद्वितीययोर्ऋचो-र्विस्तारपङ्क्तिः, (३-५) तृतीयादितृचस्य सतोबृहती, (६) षष्ठ्याश्चोपरिष्टाज्ज्योतिश्छन्दांसि ॥

३५.८३

अग्ने तव श्रवो वयो महि भ्राजन्ते अर्चयो विभावसो ।
बृहद्भानो शवसा वाजमुक्थ्यं१ दधासि दाशुषे कवे ॥१॥
पावकवर्चाः शुक्रवर्चा अनूनवर्चा उदियर्षि भानुना ।
पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसी उभे ॥२॥
ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः ।
त्वे इषः सं दधुर्भूरिवर्पसश्चित्रोतयो वामजाताः ॥३॥
इरज्यन्नग्ने प्रथयस्व जन्तुभिरस्मे रायो अमर्त्य ।
स दर्शतस्य वपुषो वि राजसि पृणक्षि सानसिं क्रतुम् ॥४॥
इष्कर्तारमध्वरस्य प्रचेतसं क्षयन्तं राधसो महः ।
रातिं वामस्य सुभगां महीमिषं दधासि सानसिं रयिम् ॥५॥
ऋतावानं महिषं विश्वदर्शतमग्निं सुम्नाय दधिरे पुरो जनाः ।
श्रुत्कर्णं सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा ॥६॥

140.

Ágne táva ṣrávo váyo máhi bhrājante arcáyo vibhāvaso | bṛíhadbhāno ṣávasā vā́jam ukthyàṃ dádhāsi dāṣúshe kave || 1 || pāvakávarcāḥ ṣukrávarcā ánūnavarcā úd iyarshi bhānúnā | putró mātárā vicárann úpāvasi pṛiṇákshi ródasī ubhé ||2|| ū́rjo napāj jātavedaḥ suṣastíbhir mándasva dhītíbhir hitáḥ | tvé íshaḥ sáṃ dadhur bhū́rivarpasaṣ citrótayo vāmájātāḥ ||3|| irajyánn agne prathayasva jantúbhir asmé rā́yo amartya | sá darṣatásya vápusho ví rājasi pṛiṇákshi sānasíṃ krátum || 4 || ishkartā́ram adhvarásya prácetasaṃ kshá́yantaṃ rā́dhaso maháḥ | rātíṃ vāmásya subhágām mahī́m íshaṃ dádhāsi sānasíṃ rayím || 5 || ṛitā́vānam mahisháṃ viṣvádarṣatam agníṃ sumnā́ya dadhire puró jánāḥ | ṣrútkarṇaṃ saprá́thastamaṃ tvā girā́ daívyam mā́nushā yugā́ || 6 || 28 ||

140

O fire-divine, yours are life-power and fame; your flames blaze fiercely; you are wise and widely luminous. May you bestow the choicest food and strength upon your worshippers. 1

O fire-divine, you blaze with total splendour along with your purifying radiance, unsoiled lustre, and you visit your parents and serve them as a son. You verily unite both heaven and earth. 2

O source of strength and omniscient, be delighted with our adorations, and be satisfied by our offerings; the devotees have placed before you strengthening food of many sorts, of wonderful efficacy and procured from excellent sources. 3

O fire-divine, contending with adversaries, bestow upon us immortal riches; you shine with a graceful form; you fulfill all our desires, which prompt us to perform the acts of dedication. 4

(Our praises go to you) as you are the inspirer of noble deeds. You are a sage, the Lord of great wealth, and the giver of what is worth having. May you bestow upon us auspicious and abundant food, and enjoyable riches. 5

Men honour the fire-divine for the sake of happiness. He is the emblem of truth; he is mighty and the contemplator of all. The human race, from the earliest men and women alike, has been adoring you. Your ears are open to their praises; you are the most renowned, and are the best invoker of Nature's bounties. 6

(१४१) एकचत्वारिंशदुत्तरशततमं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्य तापसोऽग्निर्ऋषिः । विश्वे देवा देवताः । अनुष्टुप् छन्दः ॥

॥२९॥ अग्ने अच्छा वदेह नः प्रत्यङ्नः सुमना भव ।
प्र नो यच्छ विशस्पते धनदा असि नस्त्वम् ॥१॥
प्र नो यच्छत्वर्यमा प्र भगः प्र बृहस्पतिः ।
प्र देवाः प्रोत सूनृता रायो देवी ददातु नः ॥२॥
सोमं राजानमवसेऽग्निं गीर्भिर्हवामहे ।
आदित्यान्विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिम् ॥३॥
इन्द्रवायू बृहस्पतिं सुहवेह हवामहे ।
यथा नः सर्व इज्जनः संगत्यां सुमना असत् ॥४॥
अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय ।
वातं विष्णुं सरस्वतीं सवितारं च वाजिनम् ॥५॥
त्वं नो अग्ने अग्निभिर्ब्रह्म यज्ञं च वर्धय ।
त्वं नो देवतातये रायो दानाय चोदय ॥६॥

141.

Ágne áchā vadehá naḥ pratyáñ naḥ sumánā bhava | prá no yacha viṣas pate dhanadā́ asi nas tvám || 1 || prá no yachatv aryamā́ prá bhágaḥ prá bṛíhaspátiḥ | prá deváḥ prótá sūnṛ́tā rāyó deví dadātu naḥ || 2 || sómam rā́jānam ávase 'gním gīrbhír havāmahe | ādityā́n víshṇum sū́ryam brahmā́ṇam ca bṛíhaspátim || 3 || indravāyū́ bṛíhaspátim suhávehá havāmahe | yáthā naḥ sárva íj jánaḥ sáṃgatyām sumánā ásat || 4 || aryamáṇam bṛíhaspátim índram dā́nāya codaya | vā́taṃ víshṇuṃ sárasvatīṃ savitā́raṃ ca vājínam || 5 || tvám no agne agníbhir bráhma yajñám ca vardhaya | tvám no devátātaye rāyó dā́nāya codaya || 6 || 29 ||

141

O fire-divine, speak out to us here; be favourably disposed towards us. O protector of the people, bestow upon us riches, as you are the giver of wealth to us. 1

May the ordainer, gracious protector of vast universe shower blessings on us; may the truth-preserving divine words bestow riches upon us. 2

For our protection, we invoke the divine Lord of bliss and the fire-divine with praises; we invoke the solar rays, the wind, the sun, the cosmic preceptor and protector of this vast universe. 3

We invoke the adorable Lord of resplendence, divine air, and the protector of vast universe on this occasion, that in acquisition of wealth and prosperity, every member of our society, with one mind, should favourably contribute his best. 4

May you urge the preserver and keeper of law and order, the lightning, the clouds, the air, the divine scripture and the sun, so that every one of them favour us with its liberality. 5

Bless our prayer and our noble deeds, O adorable Lord, O fire-divine, with your fires, with your splendour. May you, at our worship urge Nature's bounties to give us wealth. 6

(१४२) द्विचत्वारिंशदुत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य शार्ङ्गाः [(१-२) प्रथमाद्वितीययोर्ऋचोर्जरिता, (३-४) तृतीयाचतुर्थ्योर्द्रोणः, (५-६) पञ्चमीषष्ठ्योः सारिसृक्वः, (७-८) सप्तम्यष्टम्योश्च स्तम्बमित्रः] ऋषयः । अग्निर्देवता । (१-२) प्रथमाद्वितीययोर्ऋचोर्जगती, (३-६) तृतीयादिचतसृणां त्रिष्टुप्, (७-८) सप्तम्यष्टम्योश्चानुष्टुप् छन्दांसि ॥

॥३०॥
अयमग्ने जरिता त्वे अभूदपि सहसः सूनो नह्य१न्यदस्त्याप्यम् ।
भद्रं हि शर्म त्रिवरूथमस्ति त आरे हिंसानामप दिद्युमा कृधि ॥१॥
प्रवत्ते अग्ने जनिमा पितूयतः साचीव विश्वा भुवना न्यृञ्जसे ।
प्र सप्तयः प्र सनिषन्त नो धियः पुरश्चरन्ति पशुपा इव त्मना ॥२॥
उत वा उ परि वृणक्षि वप्सद्बहोरग्न उलपस्य स्वधावः ।
उत खिल्या उर्वराणां भवन्ति मा ते हेतिं तविषीं चुक्रुधाम ॥३॥
यदुद्वतो निवतो यासि वप्सत्पृथगेषि प्रगर्धिनीव सेना ।
यदा ते वातो अनुवाति शोचिर्वप्तेव श्मश्रु वपसि प्र भूम ॥४॥
प्रत्यस्य श्रेणयो ददृश्र एकं नियानं बहवो रथासः ।
बाहू यदग्ने अनुमर्मृजानो न्यङ्ङुत्तानामन्वेषि भूमिम् ॥५॥
उत्ते शुष्मा जिहतामुत्ते अर्चिरुत्ते अग्ने शशमानस्य वाजाः ।
उच्छ्वञ्चस्व नि नम वर्धमान आ त्वाद्य विश्वे वसवः सदन्तु ॥६॥

142.

Ayám agne jaritā́ tvé abhūd ápi sáhasaḥ sūno nahy ànyád ásty ā́pyam | bhadrám hi ṣárma trivárūtham ásti ta āré hiṅsānā́m ápa didyúm ā́ kṛidhi || 1 || pravát te agne jánima pitūyatáḥ sacíva víṣvā bhúvanā ny ṛiñjase | prá sáptayaḥ prá sanishanta no dhíyaḥ purás caranti paṣupā́ iva tmánā || 2 || utá vā́ u pári vṛiṇakshi bápsad bahór agna úlapasya svadhāvaḥ | utá khilyā́ urvárāṇām bhavanti mā́ te hetíṃ távishīṃ cukrudhāma || 3 || yád udváto niváto yā́si bápsat pṛíthag eshi pragardhínīva sénā | yadā́ te vā́to anuvā́ti ṣocír vápteva ṣmáṣru vapasi prá bhū́ma || 4 || práty asya ṣréṇayo dadṛiṣra ékaṃ niyā́nam bahávo ráthāsaḥ | bāhū́ yád agne anumármṛijāno nyàññ uttānā́m anvéshi bhū́mim || 5 || út te ṣúshmā jihatām út te arcír út te agne ṣaṣamānásya vā́jāḥ | úc chvañcasva ní nama várdhamāna ā́ tvādyá víṣve vásavaḥ sadantu || 6 ||

142

This person, O fire-divine, is your praiser; O source of strength, the happiness derived from you is auspicious, giving three-fold protection (to the praiser). May you remove far from us destructive forces and your scorching flame. 1

Your manifestation in the form of blazing flames, consuming oblations, is very auspicious. Like a head of a council, you preside over all created beings; our praises flowing smoothly proceed to you. These prayers proceed to you on their own accord, as a herdsman goes to his flock. 2

O enkindled fire-divine, you destroy many a shrub, when you blaze and burn. It is our wish that on such occasions, keep within limits, and do not exhibit your wrath. Please see that our tilled fields are not scorched and go waste. 3

When you move burning above and burning below, you scatter yourself like a devastating host; when the wind fans your flame, you shave the earth as a barber shaves a beard. 4

His lines of flame are visible, like an array of many chariots. Clearing away the forests with your arms of flame, you march, O fire-divine, over the prostrate earth. 5

O fire-divine, may your withering flames go upwards high; and when praised, your light and the swift movements go high. May you rise up; may you stoop down; may you increase in might. May all the Lords of wealth this day serve you. 6

अपामिदं न्ययनं समुद्रस्य निवेशनम् ।
अन्यं कृणुष्वेतः पन्थां तेन याहि वशाँ अनु ॥७॥
आयने ते परायणे दूर्वा रोहन्तु पुष्पिणीः ।
ह्रदाश्च पुण्डरीकाणि समुद्रस्य गृहा इमे ॥८॥

॥ ३ॐ ॥

॥ इत्यष्टमाष्टके सप्तमोऽध्यायः ॥

[सप्तमाध्याये वर्गाः ३०, सूक्तानि २१, ऋचः १७२]

---

apā́m idám nyáyanam samudrásya nivéṣanam | anyám kriṇushvetáḥ pánthām téna yāhi váṣāñ ánu || 7 || āyane te parā́yaṇe dū́rvā rohantu pushpíṇīḥ | hradā́ṣ ca puṇḍárīkāṇi samudrásya grihā́ imé || 8 || 30 ||

Saptamo 'dhyāyaḥ.

अथाष्टमोऽध्यायः ॥

(१४३) त्रिचत्वारिंशदुत्तरशततमं सूक्तम्

(१-६) षळृचस्यास्य सूक्तस्य सांख्योऽत्रिर्ऋषिः । अश्विनौ देवते । अनुष्टुप् छन्दः ॥

॥ हरिःॐ ॥

॥१॥
त्यं चिदत्रिमृतजुरमर्थमश्वं न यातवे ।
कक्षीवन्तं यदी पुना रथं न कृणुथो नवम् ॥१॥
त्यं चिदश्वं न वाजिनमरेणवो यमत्नत ।
दृळ्हं ग्रन्थिं न वि ष्यतमत्रिं यविष्ठमा रजः ॥२॥

143.

Tyám cid átrim ritajúram ártham áṣvam ná yā́tave | kakshī́vantam yádī púnā rátham ná kriṇuthó návam || 1 || tyám cid áṣvam ná vājínam areṇávo yám átnata | drilhám granthím ná ví shyatam átrim yávishṭham ā́ rájaḥ || 2 ||

This is the abode of the waters, the dwelling of the ocean; pursue, O fire-divine, a path different from this; go by that path according to your pleasure. 7

Both at your arrival, O fire-divine, and at your departure, may the flowering green grasses spring up; may lakes be again full and lotuses bloom therein. All of them look to the ocean (*samudra* = ocean = clouds) for their source of water. 8 .

143

You have made this person free from three-fold attachments, ever diligent in worship, swift to run to win the goal like a horse, and you rejuvenate the strong-willed man as a wheel-wright renews a car. 1

This detached sage, whom the irresistible evil impulses drag and bind like a swift horse, may you unloose his strong knot, and make him the youngest born upon the earth. 2

नरा दंसिष्ठावत्रये शुभ्रा सिषासतं धियः ।
अथा हि वां दिवो नरा पुन स्तोमो न विशसे ॥३॥
चिते तद्वां सुराधसा रातिः सुमतिरश्विना ।
आ यन्नः सदने पृथौ समने पर्षथो नरा ॥४॥
युवं भुज्युं समुद्र आ रजसः पार ईङ्खितम् ।
यातमच्छा पतत्रिभिर्नासत्या सातये कृतम् ॥५॥
आ वां सुम्नैः शंयू इव मंहिष्ठा विश्ववेदसा ।
समस्मे भूषतं नरोत्सं न पिप्युषीरिषः ॥६॥

nárā dáṅsishṭhav átraye ṣúbhrā síshāsataṃ dhíyaḥ | áthā hí vāṃ divó narā púna stómo ná viṣáse || 3 || cité tád vāṃ surādhasā rātíḥ sumatír aṣvinā | á yán naḥ sádane prithaú sámane párshatho narā || 4 || yuvám bhujyúṃ samudrá á rájasaḥ pārá īṅkhitám | yātám áchā patatríbhir násatyā sātáye kritam || 5 || á vāṃ sumnaíḥ ṣamyú iva máṅhishṭhā víṣvavedasā | sám asmé bhūshataṃ narótsaṃ ná pipyúshīr **íshaḥ** || 6 || 1 ||

(१४४) चतुश्चत्वारिंशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य तार्क्ष्यः सुपर्णो यामायन ऊर्ध्वकृशनो वा ऋषिः । इन्द्रो देवता । (१, ३-४) प्रथमर्चस्तृतीयाचतुर्थ्योश्च गायत्री, (२) द्वितीयाया बृहती, (५) पञ्चम्याः सतोबृहती, (६) षष्ठ्याश्च विष्टारपङ्क्तिश्छन्दांसि ॥

अयं हि ते अमर्त्य इन्दुरत्यो न पत्यते ।
दक्षो विश्वायुर्वेधसे ॥१॥
अयमस्मासु काव्य ऋभुर्वज्रो दास्वते ।
अयं बिभर्त्यूर्ध्वकृशनं मदमृभुर्न कृत्व्यं मदम् ॥२॥

144.

Ayáṃ hí te ámartya índur átyo ná pátyate | dáksho viṣváyur vedháse || 1 || ayám asmásu kávya ṛibhúr vájro dásvate | ayám bibharty ūrdhvákṛiṣanam mádam ṛibhúr ná kṛítvyam mádam || 2 ||

O Leaders, possessed of wondrous and radiant attributes, may you accept praises of the detached sage, so that the praises of your worshipper continue to be chanted again and again. 3

O munificent twin-divines, my offerings and praises are for your acceptance, because, O leaders, you protect us against calamities which come to us in our new dedicated ventures (or in the sacrifices conducted in spacious halls). 4

You come speedily as if with winged steeds to help and save the soul caught in the waves of the ocean at the world's end; O ever-true divines, you restore him to life; you restore him to your worship. 5

O most liberal, Lords of all riches, divine leaders, most adorable, come to us and grant us blessings, as the udder (of a cow) is blessed with abundant food. 6

144

This immortal joy-giving elixir (the divine love) is the giver of strength, the giver of long life to all, and it hastens like a swift horse to you, O creator of the universe. 1

He (the resplendent Lord) is adorable and brilliant among us, is a thunderbolt for the donor of oblations (against his foes); he cherishes the exhilarating worshipper who aspires for higher life, and as the man of wisdom cherishes the exhilarating celebrator of holy rites. 2

घृषुः श्येनाय कृत्वन आसु स्वासु वंसगः ।
अव दीधेदहीशुवः ॥३॥
यं सुपर्णः परावतः श्येनस्य पुत्र आभरत् ।
शतचक्रं योऽह्यो वर्तनिः ॥४॥
यं ते श्येनश्चारुमवृकं पदाभरदरुणं मानमन्धसः ।
एना वयो वि तार्यायुर्जीवस एना जागार बन्धुता ॥५॥
एवा तदिन्द्र इन्दुना देवेषु चिद्धारयाते महि त्यजः ।
क्रत्वा वयो वि तार्यायुः सुक्रतो क्रत्वायमस्मदा सुतः ॥६॥

ghríshuḥ syenáya krítvana āsú svásu váṅsagaḥ | áva dīdhed abhīṣúvaḥ || 3 || yáṃ suparṇáḥ parāvátaḥ syenásya putrá ábharat | satácakraṃ yò 'hyo vartaníḥ || 4 || yáṃ te syenás cárum avṛikám padábharad aruṇám mānám ándhasaḥ | ená váyo ví tāry áyur jīvása ená jāgāra bandhútā || 5 || evá tád índra índunā devéshu cid dhārayāte máhi tyájaḥ | krátvā váyo ví tāry áyuḥ sukrato krátvāyám asmád á sutáḥ || 6 || 2 ||

(१४५) पञ्चचत्वारिंशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्येन्द्राणी ऋषिका । सपत्नीबाधनरूपोऽर्थो देवता । (१-५) प्रथमादि-पञ्चर्चामनुष्टुप्, (६) षष्ठ्याश्च पङ्क्तिश्छन्दसी ॥

इमां खनाम्योषधिं वीरुधं बलवत्तमाम् ।
यया सपत्नीं बाधते यया संविन्दते पतिम् ॥१॥
उत्तानपर्णे सुभगे देवजूते सहस्वति ।
सपत्नीं मे परा धम पतिं मे केवलं कुरु ॥२॥

145.

Imáṃ khanāmy óshadhiṃ vīrúdham bálavattamām | yáyā sapátnīm bádhate yáyā saṃvindáte pátim || 1 || úttānaparṇe súbhage dévajūte sáhasvati | sapátnīm me párā dhama pátim me kévalaṃ kuru || 2 ||

May the most effulgent (the resplendent Self), who is a benefactor amongst his own people, bestow light upon active workers and upon our children. 3

The loving elixir, whom the fine-winged, the son of a falcon, brought from afar, is the bestower of hundreds of boons and inspirer of clouds. 4

The falcon brings to you (the resplendent self) this elixir, which is beautiful, unassailable, purple-tinted, and the producer of food. This vital elixir lengthens our life, and by it, the kinship is established. 5

So through the strength of this elixir of divine love, the soul among other sense organs obtains great brilliancy. O doer of good deeds, pleased by our sacrifice, that is, pleased by our actions of selfless dedication, food and viands come to us in plenty and may we live to a prolonged old age. We are pouring out the loving elixir of devotion to you on this occasion. 6

145

I dig up this most effective medicinal herb, wherewith the lady quells the magical influence of a rival wife, and by which she secures to herself her husband. 1

O powerful plant, with charming up-turned leaves, nourished by divine powers, remove my rival and make my husband mine alone. 2

उत्तराहमुत्तर उत्तरेदुत्तराभ्यः ।
अथा सपत्नी या ममाधरा साधराभ्यः ॥३॥
नह्यस्या नाम गृभ्णामि नो अस्मिन्रमते जने ।
परामेव परावतं सपत्नीं गमयामसि ॥४॥
अहमस्मि सहमानाथ त्वमसि सासहिः ।
उभे सहस्वती भूत्वी सपत्नीं मे सहावहै ॥५॥
उप तेऽधां सहमानामभि त्वाधां सहीयसा ।
मामनु प्र ते मनो वत्सं गौरिव धावतु पथा वारिव धावतु ॥६॥

úttarāhám uttara úttaréd úttarā-bhyaḥ | áthā sapátnī yā́ mámā́dharā sā́dharābhyaḥ || 3 || nahy àsyā nā́ma gṛibhṇā́mi nó asmín ramate jáne | párām evá parāvátaṃ sapátnīṃ gamayāmasi || 4 || ahám asmi sáhamānā́tha tvám asi sāsahíḥ | ubhé sáhasvatī bhūtví sapátnīṃ me sahāvahai || 5 || úpa te 'dhāṃ sáhamānām abhí **tvādhāṃ sáhīyasā | mā́m** ánu prá te máno vatsáṃ gaúr iva **dhāvatu pathā́ vā́r iva dhāvatu || 6 ||** [3] ||

(१४६) षट्चत्वारिंशदुत्तरशततमं सूक्तम्
(१-६) षड्ऋचस्यास्य सूक्तस्यैरम्मदो देवमुनिर्ऋषिः । अरण्यानी देवता । अनुष्टुप् छन्दः ॥

अरण्यान्यरण्यान्यसौ या प्रेव नश्यसि ।
कथा ग्रामं न पृच्छसि न त्वा भीरिव विन्दतीँ ॥१॥
वृषारवाय वदते यदुपावति चिच्चिकः ।
आघाटिभिरिव धावयन्नरण्यानिर्महीयते ॥२॥

146.

Áraṇyāny áraṇyāny asaú yā́ préva náśyasi | kathā́ grā́maṃ ná pṛichasi ná tvā bhī́r iva vindatī̃ñ || 1 || vṛishāraváya vádate yád upávati ciccikáḥ | āghāṭíbhir iva dhāváyann araṇyānír mahīyate || 2 ||

O brilliant plant, may I too be brilliant, excellent amongst excellent, and may she who is my rival become low amongst the lowest dames. 3

I will not even utter her name; no woman takes pleasure in that person; may we drive out the other rival wife to a distance. 4

I am unyielding to her, and O herb, you are also triumphantly effective; we two being powerful will subdue this rival of mine. 5

(O husband), I am trying this triumphant herb on you against my rival; may I be triumphant in gaining your love. May your love hasten to me as a cow to her calf, or like water on its way down a slope. 6

146

O queen of wild life, O Goddess Queen of forest, this wild forest seems to be deserted and looks as if, its no trace would be left hither onwards. How is it that you make no enquiry in the village? Is there anything you are afraid of? 1

When the grasshopper, the *ciccika* replies to the crying *vrava* (insects), Queen of forest is exalted; the forest seems to resonate as if with tinkling bells (or cymbals). 2

उत गावं इवादन्त्युत वेश्मेव दृश्यते ।
उतो अरण्यानिः सायं शकटीरिव सर्जति ॥३॥
गामङ्गैष आ ह्वयति दार्वङ्गैषो अपावधीत् ।
वसन्नरण्यान्यां सायमक्रुक्षदिति मन्यते ॥४॥
न वा अरण्यानिर्हन्त्यन्यश्चेन्नाभिगच्छति ।
स्वादोः फलस्य जग्ध्वाय यथाकामं नि पद्यते ॥५॥
आञ्जनगन्धिं सुरभिं बह्वन्नामकृषीवलाम् ।
प्राहं मृगाणां मातरमरण्यानिमशंसिषम् ॥६॥

utá gā́va ivādanty utá vés-
meva drisyate | utó araṇyānī́ḥ sāyám sakatī́r iva sarjati || 3 ||
gā́m aṅgaishá ā́ hvayati dā́rv aṅgaishó ápāvadhīt | vásann
araṇyānyā́ṃ sāyám ákrukshad íti manyate || 4 || ná vā́ araṇ-
yānī́r hanty anyás cén nábhigáchati | svādóḥ phálasya
agdhvā́ya yathākā́maṃ ní padyate || 5 || ā́ñjanagandhiṃ su-
abhím bahvannā́m ákṛishīvalām | prā́hám mṛigā́ṇām mā-
áram araṇyānī́m asaṅsisham || 6 || 4 ||

(१४७) सप्तचत्वारिंशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य शैरीषिः सुवेदा ऋषिः । इन्द्रो देवता । (१-४) प्रथमादिचतुर्ऋचां जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥५॥ श्रत्ते दधामि प्रथमाय मन्यवेऽहन्यद्वृत्रं नर्यं विवेरपः ।
उभे यत्त्वा भवतो रोदसी अनु रेजते शुष्मात्पृथिवी चिदद्रिवः ॥१॥

147.

Ṣrát te dadhāmi prathamā́ya manyávé 'han yád vṛitrám
náryaṃ vivér apáḥ | ubhé yát tvā bhávato ródasī ánu ré-
jate sú́shmāt pṛithivī́ cid adrivaḥ || 1 ||

And yonder when cows are grazing, then it appears a dwelling place, or else at eve the Forest Goddess Queen seems to dismiss the waggons of dry wood. 3

Here is a man who calls his cow; here is another one that cuts down the timber; and another one, tarrying in the forest, seems to have heard some one screaming. 4

But the Queen of wild life injures none unless some one assails the creatures; men feeding upon the sweet fruit, are free to take with them the fruits, as much as they wish. 5

I praise the musk-scented, fragrant, fertile, uncultivated, the Queen of forest, the mother of wild animals, who toil not, but get stores of food. 6

147

O resplendent wielder of punitive justice, I trust in your first wrathful action whereby you destroy the evil, and undertake a work that serves the interests of man. When both heaven and earth surrender to you, verily, the firmament trembles at your force. 1

त्वं मायाभिरनवद्य मायिनं श्रवस्यता मनसा वृत्रमर्दयः ।
त्वामिन्नरो वृणते गविष्टिषु त्वां विश्वासु हव्यास्विष्टिषु ॥२॥
ऐषु चाकन्धि पुरुहूत सूरिषु वृधासो ये मघवन्नानशुर्मघम् ।
अर्चन्ति तोके तनये परिष्टिषु मेधसाता वाजिनमह्रये धने ॥३॥
स इन्नु रायः सुभृतस्य चाकनन्मदं यो अस्य रंह्यं चिकेतति ।
त्वावृधो मघवन्दाश्वध्वरो मक्षू स वाजं भरते धना नृभिः ॥४॥
त्वं शर्धाय महिना गृणान उरु कृधि मघवञ्छग्धि रायः ।
त्वं नो मित्रो वरुणो न मायी पित्वो न दस्म दयसे विभक्ता ॥५॥

tvám mayábhir anavadya māyínaṃ ṣravasyatá mánasā vṛitrám ardayaḥ | tvám ín náro vṛiṇate gávishṭishu tváṃ víṣvāsu hávyāsv íshṭishu || 2 || aíshu cākandhi puruhūta sūríshu vṛidháso yé maghavann ānaṣúr maghám | árcanti toké tánaye párishṭishu medhásātā vājínam áhraye dháne || 3 || sá ín nú rāyáḥ súbhṛitasya cākanan mádaṃ yó asya ráṅhyaṃ cíketati | tvávṛidho maghavan dāṣvàdhvaro makshū́ sá vájam bharate dhánā nṛíbhiḥ || 4 || tváṃ ṣárdhāya mahinā́ gṛiṇāná urú kṛidhi maghavañ chagdhí rāyáḥ | tváṃ no mitró váruṇo ná māyī́ pitvó ná dasma dayase vibhaktá || 5 || 6 ||

O irreproachable resplendent Lord, with mind intent on glory, you have by your power crushed down the deceptive Nescience (or the dark cloud). The worshipper thinks of you when he seeks to restore his stolen wisdom (the cattle), and in all sacred works invokes you for your blessing. 2

O resplendent and bounteous Lord, much-invoked, be gracious to these noble men; they would thereby surely prosper and attain heights in respect to opulence. They adore you, O powerful Lord, on all sacred occasions for the sake of obtaining sons and grandsons and thereby, their desires are fulfilled and the well-earned wealth comes to them. 3

That man obtains well-procured riches, who knows how to promote the gospel of the resplendent Lord. Exalted by your favour, O bounteous Lord, the worshipper, performing beneficial works, speedily obtains through the learned preceptors, the desired food and wealth. 4

Glorified by great praise, O bounteous Lord, spread forth your might, and bestow riches upon us; O beautiful resplendent Lord, may you, like friendly and virtuous divine powers, be the distributor of riches, and give us food. 5

(१४८) अष्टचत्वारिंशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य वैन्यः पृथुर्ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥६॥ सुष्वाणास इन्द्र स्तुमसि त्वा सस॒वांसश्च तुविनृम्ण वाजम् ।
आ नो भर सुवितं यस्य चाकन्त्मना तना सनुयाम त्वोताः ॥१॥
ऋष्वस्त्वमिन्द्र शूर जातो दासीर्विशः सूर्येण सह्याः ।
गुहा हितं गुह्यं गूळ्हमप्सु बिभृमसि प्रस्रवणे न सोमम् ॥२॥
अर्यो वा गिरो अभ्यर्च विद्वानृषीणां विप्रः सुमतिं चकानः ।
ते स्याम ये रणयन्त सोमैरेनोत तुभ्यं रथोळ्ह भक्षैः ॥३॥
इमा ब्रह्मेन्द्र तुभ्यं शंसि दा नृभ्यो नृणां शूर शवः ।
तेभिर्भव सक्रतुर्येषु चाकन्नुत त्रायस्व गृणत उत स्तीन् ॥४॥
श्रुधी हवमिन्द्र शूर पृथ्या उत स्तवसे वेन्यस्यार्कैः ।
आ यस्ते योनिं घृतवन्तमस्वारूर्मिर्न निम्नैर्द्रवयन्त वक्वाः ॥५॥

148.

Sushvāṇása indra stumási tvā sasavā́ṅsaḥ ca tuvinṛimṇa vā́jam | ā́ no bhara suvitám̐ yásya cākán tmánā tánā sanuyāma tvótāḥ || 1 || ṛishvás tvám indra ṣūra jātó dā́sīr víṣaḥ sū́ryeṇa sahyāḥ | gúhā hitám̐ gúhyam̐ gūḷhám apsú bibhṛimási prasrávaṇe ná sómam || 2 || aryó vā gíro abhy àrca vidvā́n ṛíshīṇām̐ vípraḥ sumatím̐ cakānáḥ | té syāma yé raṇáyanta sómair enótá túbhyam̐ rathoḷha bhakshaíḥ || 3 || imā́ bráhmendra túbhyam̐ ṣaṅsi dā́ nṛíbhyo nṛiṇā́m̐ ṣūra ṣávaḥ | tébhir bhava sákratur yéshu cākánn utá trāyasva gṛiṇatá utá stī́n || 4 || ṣrudhī́ hávam indra ṣūra pṛíthyā utá stavase venyásyārkaíḥ | ā́ yás te yónim̐ ghṛitávantam ásvār ūrmír ná nimnaír dravayanta vákvāḥ || 5 || 6 ||

148

O bounteous Lord of resplendence, we pay you our homage; we present you the sacrificial food along with praises. Please bring us prosperity as every-one longs for. Under your protection and with your blessings, may we acquire wealth and wisdom. 1

O brave almighty Lord, as soon as born, you overcome the dark forces through the radiant sun and bring divine joy-bestowing powers, which remain close-hidden behind deep dark caves of ignorance. We now present to you our love as if coming in copious streams from the fountain of our heart. 2

O all-wise sage, lover of the praises sung by seers, may you accept our prayers; may we be also one of those who gratify you with loving devotion; O Lord, conductor of the cosmic chariot, these sweet melodies with sincere feelings are presented to you only. 3

O resplendent Lord, these prayers have been addressed to you: grant, O hero, strength to the leaders of men; be of one mind with those whom you trust and who are your faithful devotees, and protect those who praise you, and bless your worshippers who are constant in their loyalty to you. 4

O resplendent Lord, O brave, hear the invocation of widely renowned devotee; you are glorified by the praises of the men of spiritual experience, who grace the place of your enkindled worship and whose stream of melodious songs rush to you like a torrent through precipitous banks. 5

(१४९) एकोनपञ्चाशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य हैरण्यस्तूपोऽर्चन्नृषिः । सविता देवता । त्रिष्टुप् छन्दः ॥

॥७॥ सविता यन्त्रैः पृथिवीमरम्णादस्कम्भने सविता द्यामदृंहत् ।
अश्वमिवाधुक्षद्धुनिमन्तरिक्षमतूर्ते बद्धं सविता समुद्रम् ॥१॥
यत्रा समुद्रः स्कभितो व्यौनदपां नपात्सविता तस्य वेद ।
अतो भूरत आ उत्थितं रजोऽतो द्यावापृथिवी अप्रथेताम् ॥२॥
पश्चेदमन्यदभवद्यजत्रममर्त्यस्य भुवनस्य भूना ।
सुपर्णो अङ्ग सवितुर्गरुत्मान्पूर्वो जातः स उ अस्यानु धर्म ॥३॥
गाव इव ग्रामं यूयुधिरिवाश्वान्वाश्रेव वत्सं सुमना दुहाना ।
पतिरिव जायामभि नो न्येतु धर्ता दिवः सविता विश्ववारः ॥४॥
हिरण्यस्तूपः सवितर्यथा त्वाङ्गिरसो जुह्वे वाजे अस्मिन् ।
एवा त्वार्चन्नवसे वन्दमानः सोमस्येवांशुं प्रति जागराहम् ॥५॥

149.

Savitá yantraíḥ pṛithivím aramṇād askambhané savitā́ dyā́m adṛiṅhat | áṣvam ivādhukshad dhúnim antárikSham atúrte baddhám savitā́ samudrám || 1 || yátrā samudrá skabhitó vy aúnad ápām napāt savitā́ tásya veda | áto bhū́r áta ā́ útthitam rájó 'to dyā́vāpṛithiví aprathetām || 2 || paṣcédám anyád abhavad yájatram ámartyasya bhúvanasya bhūnā́ | suparṇó aṅgá savitúr garútmān pū́rvo jātáḥ sá u asyā́nu dhárma || 3 || gā́va iva grā́mam yū́yudhir ivā́ṣvān vāṣréva vatsám sumánā dúhānā | pátir iva jāyā́m abhí no ny ètu dhartā́ diváḥ savitā́ viṣvávāraḥ || 4 || híraṇyastūpaḥ savitar yáthā tvāṅgirasó juhvé vā́je asmín | evā́ tvā́rcann ávase vándamānaḥ sómasyevāṅṣúm práti jāgarāhám || 5 || 7 ||

149

The divine creator has fixed the earth with a mechanism of dynamic equilibrium; He has made the heaven firm in a place where there was no support; the creator with His vigour draws water from the cloud of the firmament, which is bound to the eternally living (ether) like a trembling horse. 1

The Sun, the grandson of waters or the imepller lord, the with-holder of plasma, alone knows the realm where the cloud, thus sustained in the sky, sheds moisture; thence (from the Sun) proceeds the earth; thence arise celestial bodies and the firmament and thus the heaven and earth are spread out. 2

Afterwards the other realm is born, holy and high, through the immortal strength of creator consisting of a host of divine powers. All this comes out as the glory of this bright-winged eagle (the sun) ever-rigid in following the eternal law. 3

As cattle hasten to the village, or as the warrior hurriedly proceeds to his horses, or as affectionate milk-giving cows to their calves, or again as a husband to his wife, so may the blessings of the supreme creator, the upholder of the cosmos, whom every one reveres, hasten to us. 4

O creator and impeller Lord, just as the divine men of intelligence, effulgent on their golden glory, summon you for spiritual nourishment, similarly I am also invoking you for protection. I solicit your favour, as worshippers watch before the filament of the holy creeper (i.e. the Soma stalk). 5

(१५०) पञ्चाशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य वासिष्ठो मृळीक ऋषिः । अग्निर्देवता । (१-३) प्रथमादितृचस्य बृहती, (४) चतुर्थ्या ऋच उपरिष्टाज्ज्योतिर्जगती वा, (५) पञ्चम्याश्चोपरिष्टाज्ज्योतिश्छन्दांसि ॥

॥८॥

समिद्धश्चित्समिध्यसे देवेभ्यो हव्यवाहन ।
आदित्यै रुद्रैर्वसुभिर्न आ गहि मृळीकाय न आ गहि ॥१॥
इमं यज्ञमिदं वचो जुजुषाण उपागहि ।
मर्तासस्त्वा समिधान हवामहे मृळीकाय हवामहे ॥२॥
त्वामु जातवेदसं विश्ववारं गृणे धिया ।
अग्ने देवाँ आ वह नः प्रियव्रतान्मृळीकाय प्रियव्रतान् ॥३॥
अग्निर्देवो देवानामभवत्पुरोहितोऽग्निं मनुष्या३ ऋषयः समीधिरे ।
अग्निं महो धनसातावहं हुवे मृळीकं धनसातये ॥४॥
अग्निरत्रिं भरद्वाजं गविष्ठिरं प्रावन्नः कण्वं त्रसदस्युमाहवे ।
अग्निं वसिष्ठो हवते पुरोहितो मृळीकाय पुरोहितः ॥५॥

150.

Sámiddhaṣ cit sám idhyase devébhyo havyavāhana | ādityaí rudraír vásubhir na á gahi mṛiḷīkáya na á gahi || 1 || imám yajñám idám váco jujushāṇá upágahi | mártāsas tva samidhāna havāmahe mṛiḷīkáya havāmahe || 2 || tvám u jātávedasam viṣvávāram gṛiṇe dhiyá | ágne deváñ á vaha naḥ priyávratān mṛiḷīkáya priyávratān || 3 || agnír devó devánām abhavat puróhito 'gním manushyà ṛíshayaḥ sám īdhire | agním mahó dhánasātāv ahám huve mṛiḷīkám dhánasātaye || 4 || agnír átrim bharádvājam gávishṭhiram právan naḥ káṇvam trasádasyum āhavé | agním vásishṭho havate puróhito mṛiḷīkáya puróhitaḥ || 5 || 8 ||

150

O (fire-divine) bearer of oblations, when kindled, you blaze out for the divine powers; come to us with heavenly bounties, with the bounties of the midspace, and with the terrestrial bounties. Come for our happiness. 1

Come and accept with delight our worship and the hymns; we mortals invoke you. O blazing fire-divine, we invoke you for our happiness. 2

I glorify you with my praise, O cognizant of all, loved by all. O fire-divine, may you bring Nature's all bounties to us who are delighted by our offerings. May you bring hitherward those gratified by our offerings for our happiness. 3

The divine fire is the foremost of the divine powers. The seers, the descendants of prime men, kindle this holy fire. I invoke the same fire-divine for the acquisition of abundant wealth, and for happiness. 4

May the fire-divine protect us in the conflicts of life, protect the persons who are free from threefold attachments, are full of wisdom and are learned warriors. The foremost preceptor invokes the fire-divine, the foremost, for our happiness. 5

(१५१) एकपञ्चाशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य कामायनी श्रद्धा ऋषिका । श्रद्धा देवता । अनुष्टुप् छन्दः ॥

॥९॥

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः ।
श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि ॥१॥
प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदासतः ।
प्रियं भोजेषु यज्वस्विदं म उदितं कृधि ॥२॥
यथा देवा असुरेषु श्रद्धामुग्रेषु चक्रिरे ।
एवं भोजेषु यज्वस्वस्माकमुदितं कृधि ॥३॥
श्रद्धां देवा यजमाना वायुगोपा उपासते ।
श्रद्धां हृदय्य१याकूत्या श्रद्धया विन्दते वसु ॥४॥
श्रद्धां प्रातर्हवामहे श्रद्धां मध्यंदिनं परि ।
श्रद्धां सूर्यस्य निम्रुचि श्रद्धे श्रद्धापयेह नः ॥५॥

151.

Ṣraddhayagníḥ sám idhyate ṣraddháya huyate haviḥ ṣraddhám bhágasya műrdháni vácasá vedayamasi || 1 || priyáṃ ṣraddhe dádataḥ priyáṃ ṣraddhe didāsataḥ | priyám bhojéshu yájvasv idám ma uditáṃ kṛidhi || 2 || yáthā devá ásureshu ṣraddhám ugréshu cakriré | evám bhojéshu yájvasv asmákam uditáṃ kṛidhi || 3 || ṣraddháṃ devá yájamanā vāyúgopā úpāsate | ṣraddháṃ hṛidayyàyákūtyā ṣraddháya vindate vásu || 4 || ṣraddhám prātár havamahe ṣraddhám madhyáṃdinam pári | ṣraddháṃ súryasya nimrúci ṣráddhe ṣrád dhāpayehá naḥ || 5 || 9 ||

Ekādaṣo 'nuvākaḥ.

151

(*Srad-dha* = Faith = adoption of *truth* for life.
Srad = *bat* = *satra* = *addha* = *ittha* = *pṛta* = *satya* = *truth*-Nigh. III. 10)

Sacred fire-divine is kindled by *SRADDHA*, *faith*; by *faith* is the devotion or oblation offered; on the height of fortune, we glorify *faith* with praises. 1

O *faith*, may you bless the man who gives; O *faith*, bless the man who desires to give; bless the aspirants of enjoyment, bless the sacrificers; may you bless my words. 2

Divine powers do have *faith* in their grim fight against evil forces. And so grant the boon which has been asked for to our sacrificers who solicit happiness. 3

Learned enlightened persons, and worshippers, protected by vital air, solicit *faith*. They cherish *faith* with heartfelt devotion. Through *faith*, a man verily acquires wealth, (wordly and spiritual). 4

We invoke *faith* early at dawn, and again at midday, and also at the setting of the sun; O *SRADDHA*, inspire us in this world with (the truth—abiding) *faith*. 5

[अथ द्वादशोऽनुवाकः ॥]

(१५२) द्विपञ्चाशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजः शास ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥१०॥

शास इत्था महाँ अस्यमित्रखादो अद्भुतः ।
न यस्य हन्यते सखा न जीयते कदा चन ॥१॥
स्वस्तिदा विशस्पतिर्वृत्रहा विमृधो वशी ।
वृषेन्द्रः पुर एतु नः सोमपा अभयंकरः ॥२॥
वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज ।
वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः ॥३॥
वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः ।
यो अस्माँ अभिदासत्यधरं गमया तमः ॥४॥
अपेन्द्र द्विषतो मनोऽप जिज्यासतो वधम् ।
वि मन्योः शर्म यच्छ वरीयो यवया वधम् ॥५॥

152.

Ṣāsá itthá mahāṅ asy amitrakhādó-ádbhutaḥ | ná yásya hanyáte sákhā ná jīyate kádā caná || 1 || svastidá viṣás pátir vṛitrahá vimṛidhó vaṣí | vṛíshéndraḥ purá etu naḥ somapá abhayaṃkaráḥ || 2 || ví rákshо ví mṛídho jahi ví vṛitrásya hánū ruja | ví manyúm indra vṛitrahann amítrasyābhidásataḥ || 3 || ví na indra mṛídho jahi nīcā́ yacha pṛitanyatáḥ | yó asmā́ṅ abhidā́saty ádharaṃ gamayā támaḥ || 4 || ápendra dvisható mánó 'pa jíjyāsato vadhám | ví manyóḥ ṣárma yácha várīyo yavayā vadhám || 5 || 10 ||

(१५३) त्रिपञ्चाशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य देवजामय इन्द्रमातर ऋषिकाः । इन्द्रो देवता । गायत्री छन्दः ॥

॥११॥

ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते । भेजानासः सुवीर्यम् ॥१॥
त्वमिन्द्र बलादधि सहसो जात ओजसः । त्वं वृषन्वृषेदसि ॥२॥

153.

Īṅkháyantīr apasyúva índraṃ jātám úpāsate | bhejānā́saḥ suvī́ryam || 1 || tvám indra bálād ádhi sáhaso jātá ójasaḥ | tvám vṛishan vṛíshéd asi || 2 ||

152

O seer, master of his senses, thus praise the Lord, who is mighty, the destroyer of foes, the wonderful, whose friend is never killed nor ever meets a defeat. 1

May the resplendent Lord come to us and be with us; he is the granter of prosperity, the Lord of men, the slayer of dark forces, the warrior, the subduer, the showerer, the cherisher of divine love and the assurer of safety. 2

O resplendent Lord, destroy the evil-spirited persons of wickedness, and also the enemies; tear asunder jaws of Nescience, the darkness. O resplendent ones, the subduer of Nescience, baffle the wrath of our adversaries who always threaten us. 3

O resplendent Lord, destroy our enemies; humble those who are in array against us; send him to the deep dungeoun who seeks to harm us. 4

May you frustrate the purpose of him who hates us, deprive him of his weapon who seeks to overpower us, grant us full security against his fury and wrath, and ward off his weapon. 5

153

With full enthusiasm, people of state, approach the king and honour him as soon as he is coronated. They get his blessings in respect of progeny and prosperity. 1

त्वमिन्द्रासि वृत्रहा व्य१न्तरिक्षमतिरः । उद्द्यामस्तभ्ना ओजसा ॥३॥
त्वमिन्द्र सजोषसमर्कं बिभर्षि बाह्वोः । वज्रं शिशान ओजसा ॥४॥
त्वमिन्द्राभिभूरसि विश्वा जातान्योजसा । स विश्वा भुव आभवः ॥५॥

tvám indrāsi vṛitrahâ vy antárikshaṃ atiraḥ | úd dyâm astabhnā ójasā || 3 || tvám indra sajóshasam arkám bibharshi bāhvóḥ | vájram śíśāna ójasā || 4 || tva..a indrābhibhûr asi víṣvā jātâny ójasā | sá víṣvā bhúva ábhavaḥ || 5 || 11 ||

(१५४) चतुःपञ्चाशदुत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य वैवस्वती यमी ऋषिका । भाववृत्तं देवता । अनुष्टुप् छन्दः ॥

॥१२॥

सोम एकेभ्यः पवते घृतमेक उपासते ।
येभ्यो मधु प्रधावति ताँश्चिदेवापि गच्छतात् ॥१॥
तपसा ये अनाधृष्यास्तपसा ये स्वर्ययुः ।
तपो ये चक्रिरे महस्ताँश्चिदेवापि गच्छतात् ॥२॥
ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
ये वा सहस्रदक्षिणास्ताँश्चिदेवापि गच्छतात् ॥३॥
ये चित्पूर्व ऋतसाप ऋतावान ऋतावृधः ।
पितॄन्तपस्वतो यम ताँश्चिदेवापि गच्छतात् ॥४॥
सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम् ।
ऋषीन्तपस्वतो यम तपोजाँ अपि गच्छतात् ॥५॥

154.

Sóma ékebhyaḥ pavate ghṛitám éka úpāsate | yébhyo mádhu pradhávati tâṅṣ cid evâpi gachatāt || 1 || tápasā yé anādhṛishyás tápasā yé svàr yayúḥ | tápo yé cakriré máhas tâṅṣ cid evâpi gachatāt || 2 || yé yúdhyante pradhánesbu ṣûrāso yé tanūtyájaḥ | yé vā sahásradakshiṇās tâṅṣ cid evâpi gachatāt || 3 || yé cit pûrva ṛitasâpa ṛitâvāna ṛitāvṛídhaḥ | pitṛ́n tápasvato yama tâṅṣ cid evâpi gachatāt || 4 || sahásraṇīthāḥ kaváyo yé gopāyánti sûryam | ṛ́shīn tápasvato yama tapojâṅ ápi gachatāt || 5 || 12 ||

O resplendent king, you have been chosen to the mighty position on account of your strength and energy. You, O showerer, are indeed a blessing. 2

O resplendent king, you are the slayer of enemies; you (like the sun) spread out light in your firmament; you uphold the sovereignty by your power. 3

O resplendent king, you bear your well-beloved and adorable bolt of justice and authority in your arms, sharpening it with your supreme might. 4

O resplendent king, you overpower all beings by your might; your glory reaches all worlds. 5

154

O the departed soul, the divine elixir is prepared for some like you, others accept clarified butter; there are still others who go to those to whom the honey flows. 1

There are some who through penance have become unassailable; there are others who through austerity have gone to heaven, and there are others who have performed rigorous austerity. (O departed soul), all these paths of asceticism are open to you. 2

There are some who fight in battle, there are heroes who cast their lives, and there are others who have presented thousands of offerings. (O departed soul), these paths (of heroism and bravery) are also open to you. 3

(O departed soul), in your next life, may you have a nice parentage, consisting of observers of truth. 4

(O departed soul), in your new life, may you be re-born in the family of *ṛṣis,* notable for their austerity, who keep the light of knowledge burning, and are the leaders of thousands, who are intelligent. 5

(१५५) पञ्चपञ्चाशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजः शिरिम्बिठ ऋषिः । (१, ४) प्रथमाचतुर्थ्योर्ऋचोरलक्ष्मीघ्नोऽर्थः, (२-३) द्वितीयातृतीययोर्ब्रह्मणस्पतिः, (५) पञ्चम्याश्च विश्वे देवा देवताः । अनुष्टुप् छन्दः ॥

॥१३॥ अरांयि काणे विकंटे गिरिं गंच्छ सदान्वे ।
शिरिम्बिठस्य सत्वंभिस्तेभिष्ट्वा चातयामसि ॥१॥
चत्तो इतश्चत्तामुतः सर्वा भ्रूणान्यारुषी ।
अराय्यं ब्रह्मणस्पते तीक्ष्णंशृङ्गोदृषन्निंहि ॥२॥
अदो यद्दारु प्लवंते सिन्धोः पारे अंपूरुषम् ।
तदा रंभस्व दुर्हणो तेनं गच्छ परस्तुरम् ॥३॥
यद्ध प्राचीरजंगन्तोरो मण्डूरधाणिकीः ।
हता इन्द्रंस्य शत्रंवः सर्वे बुद्बुदयांशवः ॥४॥
परीमे गामंनेषत पर्यग्निमंहृषत ।
देवेष्वंक्रत श्रवः क इमाँ आ दंधर्षति ॥५॥

155.

Árāyi káṇe víkaṭe girím gacha sadānve | ṣirímbiṭhasya sátvabhis tébhish ṭvā cātayāmasi || 1 || cattó itáṣ cattámútaḥ sárvā bhrūṇány ārúshī | arāyyàm brahmaṇas pate tíkshṇa-ṣṛiṅgodṛisháan ihi || 2 || adó yád dáru plávate síndhoḥ pāré apūrushám | tád á rabhasva durhaṇo téna gacha parastarám || 3 || yád dha prácīr ájagantóro maṇḍūradhāṇikīḥ | hatá índrasya ṣátravaḥ sárve budbudáyāṣavaḥ || 4 || párīmé gám aneshata páry agním ahṛishata | devéshv akrata ṣrávaḥ ká imáñ á dadharshati || 5 || 13 ||

(१५६) षट्पञ्चाशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याग्नेयः केतुर्ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥१४॥ अग्निं हिंन्वन्तु नो धियः सप्तिमाशुमिंवाजिषुं । तेनं जेष्म धनंधनम् ॥१॥
यया गा आकरांमहे सेनंयाग्ने तवोत्या । तां नों हिन्व मघत्तये ॥२॥

156.

Agním hinvantu no dhíyaḥ sáptim āṣúm ivājíshu | téna jeshma dhánam-dhanam || 1 || yáyā gá ākárāmahe sénayāgne távotyá | tám no hinva maghátaye || 2 ||

155

We scare you away, the miserable, ill-favoured, deformed, ever-railing misfortune (famine) to distant deserted mountains; we scare you away with the help of the rain-loaded clouds. 1

May she, (Lady Distress) the destroyer of each embryo, be scared away from this world, be scared away to the next world. O wise preceptor, armed with piercing rays of light, come and drive away this distress. 2

Far off from here, at the river's edge, floats a wooden (boat) without a man. Seize it. It is not easy to avoid or kill the distress; with its help go to the distant shore. 3

When utterers of discordant sounds as that of the swiftly moving clouds depart, all the adversaries of the resplendent sun-divine (i.e. the clouds) disappear like bubbles (from the surface of water). 4

These Nature's bounties bring back the lost wealth; they enkindle the fire of hope; they provide food for the enlightened. Who has the courage to challenge them? 5

156

May our religious performances, rituals and others, bring sacred fire hither like a swift charger in battle; may we through him acquire all wealth. 1

Send us, O adorable Lord, for the acquisition of wealth, that army with which we may acquire cattle and other riches through your protection. 2

अग्ने॑ स्थू॒रं र॒यिं भ॑र पृ॒थुं गोम॑न्तम॒श्विन॑म् । अ॒ङ्धि खं व॒र्तया॑ प॒णिम् ॥३॥
अग्ने॒ नक्ष॑त्रम॒जर॒मा सूर्यं॑ रोहयो दि॒वि । दध॒ज्ज्योति॒र्जने॑भ्यः ॥४॥
अग्ने॑ के॒तुर्वि॒शाम॑सि॒ प्रेष्ठः॒ श्रेष्ठ॑ उपस्थ॒सत् । बोधा॑ स्तो॒त्रे वयो॒ दध॑त् ॥५॥

ágne sthūrám rayím bhara prithúm gómantam aṣvínam | aṅdhí khám vartáyā paṇím || 3 || ágne nákshatram ajáram á sū́ryam rohayo diví | dádhaj jyótir jánebhyaḥ || 4 || ágne ketúr viṣā́m asi préshṭhaḥ ṣréshṭha upasthasát | bódhā stotré váyo dádhat || 5 || 14 ||

(१५७) सप्तपञ्चाशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याप्त्यो भुवनः, भौवनः साधनो वा ऋषिः । विश्वे देवा देवताः । द्विपदा त्रिष्टुप् छन्दः ॥

॥१५॥

इ॒मा नु कं॒ भुव॑ना सीषधा॒मेन्द्र॑श्च॒ विश्वे॑ च दे॒वाः । १
य॒ज्ञं च॑ नस्त॒न्वं॑ च प्र॒जां चा॑दि॒त्यैरिन्द्रः॑ स॒ह चीक्लृपाति ॥१॥ २
आ॒दि॒त्यैरिन्द्रः॒ सग॑णो म॒रुद्भि॑र॒स्माकं॑ भूत्वबि॒ता त॒नूना॑म् । ३
ह॒त्वाय॑ दे॒वा असु॑रा॒न्यदाय॑न्दे॒वा दे॑व॒त्वम॑भि॒रक्ष॑माणाः ॥२॥ ४
प्र॒त्यञ्च॑म॒र्कम॑नय॒ञ्छची॑भि॒रादित्स्व॒धामि॑षि॒रां पर्य॑पश्यन् ॥३॥ ५

157.

Imā́ nú kam bhúvanā sīshadhāméndraṣ ca víṣve ca devā́ḥ || 1 || yajñám ca nas tanvàm ca prajā́m cādityaír índraḥ sahá cīklịpāti || 2 || ādityaír índraḥ ságaṇo marúdbhir asmā́kam bhūtv avitā́ tanū́nām || 3 || hatvā́ya devā́ ásurān yád ā́yan devā́ devatvám abhirákshamāṇāḥ || 4 || pratyáñcam arkám anayañ chácībhir ā́d ít svadhā́m ishirā́m páry apaṣyan || 5 || 15 ||

Bring us, O adorable Lord, substantial and extensive wealth, consisting of cattle and horses; sprinkle the sky with rain; please expel the black marketeer (miser and wicked), or change his nature. 3

O adorable Lord, you have elevated the eternal sun in the firmament, giving light to the people. 4

O adorable Lord, you are the best beloved and most excellent ensign of the people; may you appreciate our love and grant good life to the praiser. 5

157

May we, along with the resplendent power behind the Sun and the universal bounties of Nature, bring into subjugation all these worlds. 1

May the power behind the sun and the solar rays, perfect our worship and our bodies and our offspring. 2

May the power behind the sun and the solar rays, associated with the cloud-bearing winds, be the protector of our bodies. 3

When the forces of Nature could successfully subdue and slay the evil forces, then really it becomes evident that the deities really have divinity well preserved. 4

When the worshippers with their sincerity offer praise in honour of Nature's bounties, then men behold around them all blessings descending swiftly like rain. 5

(१५८) अष्टपञ्चाशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य सौर्यश्चक्षुर्ऋषिः । सूर्यो देवता । गायत्री छन्दः ॥

सूर्यो नो दिवस्पातु वातो अन्तरिक्षात् । अग्निर्नः पार्थिवेभ्यः ॥१॥
जोषा सवितर्यस्य ते हरः शतं सवाँ अर्हति । पाहि नो दिद्युतः पतन्त्याः ॥२॥
चक्षुर्नो देवः सविता चक्षुर्न उत पर्वतः । चक्षुर्धाता दधातु नः ॥३॥
चक्षुर्नो धेहि चक्षुषे चक्षुर्विख्यै तनूभ्यः । सं चेदं वि च पश्येम ॥४॥
सुसंदृशं त्वा वयं प्रति पश्येम सूर्य । वि पश्येम नृचक्षसः ॥५॥

158.

Sū́ryo no divás pātu vā́to antárikshāt | agnír naḥ pā́rthivebhyaḥ || 1 || jóshā savitar yásya te háraḥ ṣatám savā́ñ árhati | pāhí no didyútaḥ pátantyāḥ || 2 || cákshur no deváḥ savitā́ cákshur na utá párvataḥ | cákshur dhātā́ dadhātu naḥ || 3 || cákshur no dhehi cákshushe cákshur vikhyaí tanū́bhyaḥ | sám cedám ví ca paṣyema || 4 || susaṃdṛ́ṣaṃ tvā vayám práti paṣyema sūrya | ví paṣyema nṛicákshasaḥ || 5 || 16 ||

(१५९) एकोनषष्ट्युत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य पौलोमी शची ऋषिका । शची देवता । अनुष्टुप् छन्दः ॥

उदसौ सूर्यो अगादुदयं मामको भगः ।
अहं तद्विद्वला पतिमभ्यसाक्षि विषासहिः ॥१॥
अहं केतुरहं मूर्धाहमुग्रा विवाचनी ।
ममेदनु क्रतुं पतिः सेहानाया उपाचरेत् ॥२॥

159.

Úd asaú sū́ryo agād úd ayám māmakó bhágaḥ | ahám tád vidvalā́ pátim abhy àsākshi vishāsahíḥ || 1 || ahám ketúr ahám mūrdhā́hám ugrā́ vivā́canī | máméd ánu krátum pátiḥ sehānā́yā upā́caret || 2 ||

158

May the sun protect us from miseries dwelling in heaven, and the vital wind from those adversities dwelling in the firmament, and fire from those foes dwelling on this earth. 1

May the sun, whose radiance merits a hundred acknowledgements, be propitiated by our praises; may it protect us from the falling bolts (of our enemies). 2

May the divine sun grant us sight; may the clouds grant us sight; may earth grant us sight. 3

Give sight, O sun, to our eyes; bestow sight to our children born of our bodies. May we look upon (with this sight) the world, and look into (the inner mysteries of it). 4

May we look upon you, O sun, the bright beholder of all; may we look into the things which are visible to human eyes. 5

159

The sun has gone up; my prosperity and happiness also have mounted high. Quite sure, I have regained the love of my husband, triumphing over my rivals. 1

I am the emblem, I am the head, I am supreme and now I dictate; my husband must conform to my will; rivals now I have none. 2

मम॑ पु॒त्राः श॑त्रु॒हणो॒ऽथो॑ मे दु॒हि॒ता वि॒राट् ।
उ॒ताहम॑स्मि संज॒या पत्यौ॑ मे॒ श्लोक॑ उत्त॒मः ॥३॥
येनेन्द्रो॑ ह॒विषा॑ कृ॒त्व्यभ॑वद्द्यु॒म्न्यु॑त्त॒मः ।
इ॒दं तद॑क्रि देवा अस॒प॒त्ना किला॑भुवम् ॥४॥
अ॒स॒प॒त्ना स॑पत्न॒घ्नी जय॑न्त्यभि॒भूव॑री ।
आवृ॑क्षम॒न्यासां॒ वर्चो॒ राधो॒ अस्थे॑यसामिव ॥५॥
सम॑जैषमि॒मा अ॒हं स॒पत्नी॑रभि॒भूव॑री ।
यथा॒हम॒स्य वी॒रस्य॑ वि॒राजा॑नि॒ जन॑स्य च ॥६॥

máma putrā́ḥ ṣatrubáṇó 'tho me duhitā́ virā́ṭ | utāhám asmi saṃjayā́ pátyau me ṣlóka uttamā́ḥ || 3 || yénéndro havíshā kṛitvy ábhavad dyumny ùttamā́ḥ | idám tád akri devā asapatnā́ kílābhuvam || 4 || asapatnā́ sapatnaghnī́ jáyanty abhibhū́varī | ā́vṛiksham anyā́sām várco rā́dho ástheyasām iva || 5 || sám ajaisham imā́ ahā́ṃ sapátnīr abhibhū́varī | yáthāhám asyá vīrásya virā́jāni jánasya ca || 6 || 17 ||

(१६०) षष्ठ्युत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य वैश्वामित्रः पूरण ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ।

॥१८॥ ती॒व्रस्या॒भिव॑यसो अ॒स्य पा॑हि सर्वर॒था वि हरी॑ इ॒ह मु॑ञ्च ।
इन्द्र॒ मा त्वा॒ यज॑मानासो अ॒न्ये नि री॑रम॒न्तुभ्य॑मि॒मे सु॒तासः॑ ॥१॥
तुभ्यं॑ सु॒तास्तुभ्य॑मु॒ सोत्वा॑स॒स्त्वां गिरः॒ श्वात्र्या॒ आ ह्व॑यन्ति ।
इन्द्रे॒दम॒द्य सव॑नं जुषा॒णो विश्व॑स्य वि॒द्वाँ इ॒ह पा॑हि॒ सोम॑म् ॥२॥

160.

Tīvrásyābhívayaso asyá pāhi sarvarathā́ ví hárī ihá muñca | índra mā́ tvā yájamānāso anyé ní rīraman túbhyam imé sutā́saḥ || 1 || túbhyaṃ sutā́s túbhyam u sótvāsas tvā́ṃ gíraḥ ṣvā́tryā ā́ hvayanti | índredám adyá sávanaṃ jushāṇó víṣvasya vidvā́ñ ihá pāhi sómam || 2 ||

My sons are the destroyers of my enemies; my daughter is a queen; and I am victorious. My and my husband's mutual love has a wide reputation. 3

O enlightened, I have offered that oblation which has been offered by the one, the most illustrious and thus I have become renowned and most powerful; I have freed myself from my rival damsels. 4

I am free from rivals; I am now the destructress of rivals, victorious and triumphant; I have seized other's glory as if it were the wealth of weaker dames, who do not endure long. 5

I have gained victory over these my rivals, so that I have my imperial sway over this hero and his people. 6

160

Taste this divine elixir, combined with sacrificial food; unyoke here your energies yoked to your swift cosmic chariot; let no other worshipper detain you; these libations are for your alone. 1

For you are the devotional elixir juices that have been poured out; for you are those which are to be poured out. Our resonant songs invite you, O Lord of resplendence, cognizant of all things, may you, delighted with our present worship, accept the loving devotions and enjoy. 2

य उशता मनसा सोममस्मै सर्वहृदा देवकामः सुनोति ।
न गा इन्द्रस्तस्य, परा ददाति प्रशस्तमिच्चारुमस्मै कृणोति ॥३॥
अनुस्पष्टो भवत्येषो अस्य यो अस्मै रेवान्न सुनोति सोमम् ।
निररत्नौ मघवा तं दधाति ब्रह्मद्विषो हन्त्यनानुदिष्टः ॥४॥
अश्वायन्तो गव्यन्तो वाजयन्तो हवामहे त्वोपगन्तवा उ ।
आभूषन्तस्ते सुमतौ नवायां वयमिन्द्र त्वा शुनं हुवेम ॥५॥

yá uṣatá mánasā sómam asmai sarvahṛidá devákāmaḥ sunóti | ná gá índras tásya párā dadāti praṣastám íc cárum asmai kṛiṇoti || 3 || ánuspashṭo bhavaty eshó asya yó asmai reván ná sunóti sómam | nír aratnaú maghávā táṃ dadhāti brahmadvísho hanty ánānudishṭaḥ || 4 || aṣvāyánto gavyánto vājáyanto hávāmahe tvópagantavá u | ābhúshantas te sumataú návāyāṃ vayám indra tvā ṣunáṃ huvema || 5 || 18 ||

(१६१) एकषष्ट्युत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य प्राजापत्यो यक्ष्मनाशन ऋषिः । इन्द्राग्नी राजयक्ष्मघ्नरूपोऽग्निर्वा देवता ।

(१–४) प्रथमादिचतुर्ऋचां त्रिष्टुप्, (५) पञ्चम्याश्चानुष्टुप् छन्दसी ॥

॥१९॥

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात् ।
ग्राहिर्जग्राह यदि वैतदेनं तस्या इन्द्राग्नी प्र मुमुक्तमेनम् ॥१॥
यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव ।
तमा हरामि निर्ऋतेरुपस्थादस्पार्षमेनं शतशारदाय ॥२॥

161.

Muñcámi tvā havíshā jívanāya kám ajñātayakshmád utá rājayakshmát | gráhir jagráha yádi vaitád enaṃ tásyā indrāgnī prá mumuktam enam || 1 || yádi kshitáyur yádi vā páreto yádi mṛityór antikáṃ nīta evá | tám á harāmi nírṛiter upásthād áspārsham enaṃ ṣatáṣāradāya || 2 ||

Whosoever submits to the Lord with full reliance and sincerity and offers the devotion to Him with all his heart and spirit, the Lord does not deprive him of his wealth, but gives him beautiful and excellent riches. 3

He looks with loving favours on the man who like a rich man offers sweet devotion to Him. The bounteous Lord supports him with hundred arms, and He destroys them who are malicious against godly people. 4

Wishing for vigour, for wealth, for food (or horses, cows and viands), we invoke you, O Lord of resplendence, that you may come to us; fully satisfied with your latest favours, we invoke you, O Supreme Lord, the giver of happiness. 5

161

By means of the oblation, I set you (O patient,) free to live safe from undeveloped consumption and from royal consumption; and if the seizer (i.e. the consumption) has already seized (the patient), then you, O resplendent Lord and fire-divine, set him free. 1

If he (the patient) be of wasted life, or already dead, or he lies to the verge of death, I shall try to bring him back from the lap of Probability. I make him strong enough to live for a hundred years. 2

सहस्राक्षेण शतशारदेन शतायुषा हविषाहार्षमेनम् ।
शतं यथेमं शरदो नयातीन्द्रो विश्वस्य दुरितस्य पारम् ॥३॥
शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान् ।
शतमिन्द्राग्नी सविता बृहस्पतिः शतायुषा हविषेमं पुनर्दुः ॥४॥
आहार्षं त्वाविदं त्वा पुनरागाः पुनर्नव ।
सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽविदम् ॥५॥

saha-
srākshéṇa ṣatáṣāradena ṣatā́yushā havíshā́hārsham enam | ṣatáṃ yáthemáṃ ṣarádo náyātī́ndro víṣvasya duritásya pārám || 3 || ṣatáṃ jīva ṣarádo várdhamānaḥ ṣatáṃ hemantā́ñ chatám u vasantā́n | ṣatám indrāgnī́ savitā́ bṛíhaspátiḥ ṣatā́yushā havíshemáṃ púnar duḥ || 4 || ā́hārshaṃ tvā́vidaṃ tvā púnar ā́gāḥ punarnava | sárvāñga sárvaṃ te cákshuḥ sárvam ā́yuṣ ca te 'vidam || 5 || 19 ||

(१६२) द्विषष्ट्युत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य ब्राह्मो रक्षोहा ऋषिः । गर्भसमायानरूपोऽर्थो देवता । अनुष्टुप् छन्दः ।

॥२०॥ ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामितः ।
अमीवा यस्ते गर्भं दुर्णामा योनिमाशये ॥१॥
यस्ते गर्भममीवा दुर्णामा योनिमाशये ।
अग्निष्टं ब्रह्मणा सह निष्क्रव्यादमनीनशत् ॥२॥
यस्ते हन्ति पतयन्तं निषत्स्नुं यः सरीसृपम् ।
जातं यस्ते जिघांसति तमितो नाशयामसि ॥३॥

162.

Bráhmaṇāgníḥ saṃvidānó rakshohā́ bādhatām itáḥ | ámīvā yás te gárbhaṃ durṇā́mā yónim āṣáye || 1 || yás te gárbham ámīvā durṇā́mā yónim āṣáye | agnísh ṭáṃ bráhmaṇā sahá nísh kravyā́dam anīnaṣat || 2 || yás te hánti patáyantaṃ nishatsnúṃ yáḥ sarīsṛipám | jātáṃ yás te jíghāṅsati tám itó nāṣayāmasi || 3 ||

I have rescued him with an oblation having a thousand eyes, conferring a hundred years, giving life for a century, so that the Lord of resplendence may conduct him beyond all harm for a hundred years. 3

Regaining your strength, O patient, live for a hundred autumns, a hundred winters, a hundred springs; may the sun, fire-divine, creator and universal god, propitiated by this century-yielding oblation, give this man back to us for a hundred years. 4

I have rescued you, O patient, I have found you; come back again; yes, now you are young again, quite sound in body; I have obtained for you all your senses, your whole life. 5

162

May adorable Lord, the destroyer of the wicked, consenting to our prayer, remove all the evil causes (infections, contagions and virus), who in the form of sickness assails your embryo, and who, as the disease DURNAMAN, assail your womb. 1

May adorable Lord, concurring in our prayer, destroy the cannibal who, as sickness, assails your embryo, who, as the disease DURNAMAN, assails your womb. 2

May we exterminate hence the evil causes, (virus and others), which destroy the impregnating energy, the germ as it settles, the moving embryo, who seeks to destroy the babe when born. 3

यस्त ऊरू विहरत्यन्तरा दम्पती शये ।
योनिं यो अन्तरारेळ्हि तमितो नाशयामसि ॥४॥
यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते ।
प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥५॥
यस्त्वा स्वप्नेन तमसा मोहयित्वा निपद्यते ।
प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥६॥

yás ta ūrū́ vihā́raty antarā́ dámpatī śáye | yónim yó antár ārélhi tám itó nāśayāmasi || 4 || yás tvā bhrā́tā pátir bhūtvā́ jāró bhūtvā́ nipádyate | prajā́m yás te jíghāṅsati tám itó nāśayāmasi || 5 || yás tvā svápnena támasā mohayitvā́ nipádyate | prajā́m yás te jíghāṅsati tám itó nāśayāmasi || 6 || 20 ||

(१६३) त्रिषष्ट्युत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य काश्यपो विवृहा ऋषिः । यक्ष्मनाशनरूपोऽर्थो देवता । अनुष्टुप् छन्दः ॥

॥२१॥

अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि ।
यक्ष्मं शीर्षण्यं मस्तिष्काज्जिह्वाया वि वृहामि ते ॥१॥
ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात् ।
यक्ष्मं दोषण्यमंसाभ्यां बाहुभ्यां वि वृहामि ते ॥२॥
आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोर्हृदयादधि ।
यक्ष्मं मतस्नाभ्यां यक्नः प्लाशिभ्यो वि वृहामि ते ॥३॥

163.

Akshíbhyām te nā́sikābhyām kárṇābhyām chúbukād ádhi | yákshmam śīrshaṇyàm mastíshkāj jihvā́yā ví vṛihāmi te || 1 || grīvā́bhyas ta ushṇíhābhyaḥ kī́kasābhyo anūkyā̀t | yákshmam doshaṇyàm áṅsābhyām bāhúbhyām ví vṛihāmi te || 2 || antrébhyas te gúdābhyo vanishṭhór hṛídayād ádhi | yákshmam mátasnābhyām yaknáḥ plāśíbhyo ví vṛihāmi te || 3 ||

May we exterminate hence the evil causes who separate your thighs, who lie between husband and wife, who, entering your womb, devour the seed. 4

May we exterminate hence the evil causes, who in the form of brother, husband, or paramour, approach you, and seek to destroy your offspring. 5

May we exterminate hence the evil causes (mental, physical and environmental), who having beguiled you by sleep or darkness, approach you, and seek to destroy your offspring. 6

163

I, the master physician, and the disease specialist, banish disease (phthisis) from your eyes, from your nose, from your ears, from your chin, from your head, from your brain, from your tongue. 1

I banish disease from your neck, from your sinews, from your bones, from your joints, from your upper arms, from your shoulders, and from your fore-arms. 2

I banish disease from your entrails, from your anus, from your abdomen, and from your heart, from your kidneys, from your liver, from your other viscera. 3

ऊरुभ्यां ते अष्ठीवद्भ्यां पार्ष्णिभ्यां प्रपदाभ्याम् ।
यक्ष्मं श्रोणिभ्यां भासदाद्भंससो वि वृहामि ते ॥४॥
मेहनाद्वनंकरणाल्लोमभ्यस्ते नखेभ्यः ।
यक्ष्मं सर्वस्मादात्मनस्तमिदं वि वृहामि ते ॥५॥
अङ्गादङ्गाल्लोम्नोलोम्नो जातं पर्वणिपर्वणि ।
यक्ष्मं सर्वस्मादात्मनस्तमिदं वि वृहामि ते ॥६॥

ūrúbhyām te ashṭhīvádbhyām párshṇibhyām prápadābhyām | yákshmam ṣróṇibhyām bhásadād bháṅsaso ví vṛihāmi te || 4 || méhanād vanamkáraṇāl lómabhyas te nakhébhyaḥ | yákshmam sárvasmād ātmánas tám idám ví vṛihāmi te || 5 || áṅgād-aṅgāl lómno-lomno jātám párvaṇi-parvaṇi | yákshmam sárvasmād ātmánas tám idám ví vṛihāmi te || 6 || 21 ||

(१६४) चतुःषष्ट्युत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसः प्रचेता ऋषिः । दुःस्वप्ननाशनरूपोऽर्थो देवता । (१–२, ४) प्रथमा-द्वितीयाचतुर्थीनामृचामनुष्टुप्, (३) तृतीयायास्त्रिष्टुप्, (५) पञ्चम्याश्च पङ्क्तिश्छन्दांसि ॥

॥२२॥

अपेहि मनसस्पतेऽप क्राम परश्चर ।
परो निर्ऋत्या आ चक्ष्व बहुधा जीवतो मनः ॥१॥
भद्रं वै वरं वृणते भद्रं युञ्जन्ति दक्षिणम् ।
भद्रं वैवस्वते चक्षुर्बहुत्रा जीवतो मनः ॥२॥
यदाशसा निःशसाभिशसोपारिम जाग्रतो यत्स्वपन्तः ।
अग्निर्विश्वान्यप दुष्कृतान्यजुष्टान्यारे अस्मद्दधातु ॥३॥

164.

Ápehi manasas paté 'pa krāma paráṣ cara | paró nírṛityā á cakshva bahudhá jívato mánaḥ || 1 || bhadrám vai váram vṛiṇate bhadrám yuñjanti dákshiṇam | bhadrám vaivasvaté cákshur bahutrá jívato mánaḥ || 2 || yád āṣásā niḥṣásābhiṣásopārimá jágrato yát svapántaḥ | agnír víṣvāny ápa dushkṛitány ájushṭāny āré asmád dadhātu || 3 ||

I banish disease from your thighs, from your knees, from your heels, from your toes, from your loins, from your buttocks, from your private parts. 4

I banish disease from your urethra, from your bladder, from your hair, from your nails, from your whole person. 5

I banish disease from each limb, from each hair, from each joint where it is generated, from your whole person. 6

164

O the mental sickness (causing evil dreams), begone, depart, proceed to a distance; look at distress far off; the mental behaviours of a human being are manifold. 1

Men solicit the boon of good fortune; they acquire abundant affluence. I see the suspicious sight of the Lord ordainer; the human mind is so complex. 2

Whatever sin we have committed by speaking to others, speaking against others, speaking evil about others, whether waking or sleeping, may the adorable Lord remove all such abhorring sins far from us. 3

यदिन्द्र ब्रह्मणस्पतेऽभिद्रोहं चरामसि ।
प्रचेता न आङ्गिरसो द्विषतां पात्वंहसः ॥४॥
अजैष्माद्यासनाम चाभूमानागसो वयम् ।
जाग्रत्स्वप्नः संकल्पः पापो यं द्विष्मस्तं स ऋच्छतु यो नो द्वेष्टि तमृच्छतु ॥५॥

yád indra brahmaṇas pate 'bhidrohám cárāmasi | prácetā na āṅgirasó dvishatā́m pātv áṅhasaḥ || 4 || ájaishmādyā́sanāma cábhūmánāgaso vayám | jāgratsvapnáḥ saṃkalpáḥ pāpó yáṃ dvishmás táṃ sá ṛichatu yó no dvéshṭi tám ṛichatu || 5 || 22 ||

(१६५) पञ्चषष्ट्युत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य नैर्ऋतः कपोत ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२३॥ देवाः कपोत इषितो यदिच्छन्दूतो निर्ऋत्या इदमाजगाम ।
तस्मा अर्चाम कृणवाम निष्कृतिं शं नो अस्तु द्विपदे शं चतुष्पदे ॥१॥
शिवः कपोत इषितो नो अस्त्वनागा देवाः शकुनो गृहेषु ।
अग्निर्हि विप्रो जुषतां हविर्नः परि हेतिः पक्षिणी नो वृणक्तु ॥२॥
हेतिः पक्षिणी न दभात्यस्मानाष्ट्र्यां पदं कृणुते अग्निधाने ।
शं नो गोभ्यश्च पुरुषेभ्यश्चास्तु मा नो हिंसीदिह देवाः कपोतः ॥३॥
यदुलूको वदति मोघमेतद्यत्कपोतः पदमग्नौ कृणोति ।
यस्य दूतः प्रहित एष एतत्तस्मै यमाय नमो अस्तु मृत्यवे ॥४॥

165.

Dévāḥ kapóta ishitó yád ichán dūtó nírṛityā idám ājagā́ma | tásmā arcāma kṛiṇávāma níshkṛitiṃ śáṃ no astu dvipáde śáṃ cátushpade || 1 || śiváḥ kapóta ishitó no astv anāgā́ devāḥ śakunó gṛihéshu | agnír hí vípro jushátāṃ havír naḥ pári hetíḥ pakshíṇī no vṛiṇaktu || 2 || hetíḥ pakshíṇī ná dabhāty asmán āshṭryā́m padáṃ kṛiṇute agnidhā́ne | śáṃ no góbhyaś ca púrushebhyaś cāstu mā́ no hiṅsīd ihá devāḥ kapótaḥ || 3 || yád úlūko vádati moghám etád yát kapótaḥ padám agnaú kṛiṇóti | yásya dūtáḥ práhita eshá etát tásmai yamā́ya námo astu mṛityáve || 4 ||

O Lord of resplendence, O Lord of divine wisdom, whatever sin we run into, save us therefrom, and may the wisest of the enlightened ones protect us from the malignity of our enemies. 4

We have triumphed today, we have won, we have become free from guilt; may evil designs cherished in waking state or while asleep be transferred to him whom we hate, be transferred to him who hates us. 5

165

(*Kapota,* dove or pigeon, comes as a messenger of Death. Many of us have premonitions or the prior feelings of the approaching death. Kapota is the *udana prana*, or that vital force which takes us away from the body).

O Nature's bounties, let us appreciate the mission of the bird, the pigeon, for which he has been sent to us as the messenger of calamity, the uncertainty, and for which he so often comes. Let us make atonement. May prosperity be given to our bipeds and quadrupeds. 1

O Nature's bounties, may the dove, the harmless bird, sent to our dwellings, the messenger, be auspicious. May the wise fire-divine approve of our oblation, and may the weapon borne on wings (i.e. the arrow with winged tails) not fall on us. 2

May the weapon borne on wings (of the dove) do us no harm; he takes his place upon the touchwood, the seat of fire-divine. May prosperity attend our cattle and our people. Let not the messenger dove, O Nature's bounties, do us any harm here. 3

May that which the bird owl shrieks be in vain. May he (the dove) take his place by the side of the fire-hearth. May this reverence be paid to the ordainer, the Lord of Death, since it is he, who sends the messenger (the dove or pigeon). 4

ऋचा कपोतं नुदत प्रणोदमिषं मदन्तः परि गां नयध्वम् ।
संयोपयन्तो दुरितानि विश्वा हित्वा न ऊर्जं प्र पतात्पतिष्ठः ॥५॥

ṛicā́ kapótam nudata praṇódam íshaṃ mádantaḥ pári gā́ṃ nayadhvam | saṃyopáyanto duritā́ni víṣvā hitvā́ na ū́rjam prá patāt pátishṭhaḥ || 5 || 23 ||

(१६६) षट्षष्ट्युत्तरशततमं सूक्तम्
(१-५) पञ्चर्चस्यास्य सूक्तस्य वैराजः शाक्वरो वा ऋषभ ऋषिः । सपत्नघ्नरूपोऽर्थो देवता ।
(१-४) प्रथमादिचतुर्ऋचामनुष्टुप्, (५) पञ्चम्याश्च महापङ्क्तिश्छन्दः ॥

८।८।२४

ऋषभं मां समानानां सपत्नानां विषासहिम् ।
हन्तारं शत्रूणां कृधि विराजं गोपतिं गवाम् ॥१॥
अहमस्मि सपत्नहेन्द्र इवारिष्टो अक्षतः ।
अधः सपत्ना मे पदोरिमे सर्वे अभिष्ठिताः ॥२॥
अत्रैव वोऽपि नह्याम्युभे आर्त्नी इव ज्यया ।
वाचस्पते नि षेधेमान्यथा मदधरं वदान् ॥३॥
अभिभूरहमागमं विश्वकर्मेण धाम्ना ।
आ वश्चित्तमा वो व्रतमा वोऽहं समितिं ददे ॥४॥
योगक्षेमं व आदायाहं भूयासमुत्तम आ वो मूर्धानमक्रमीम् ।
अधस्पदान्म उद्वदत मण्डूका इवोदकान्मण्डूका उदकादिव ॥५॥

166.

Rishabhám mā samānā́nām sapátnānāṃ vishāsahím | hantā́raṃ ṣátrūṇāṃ kṛidhi virā́jaṃ gópatiṃ gávām || 1 || ahám asmi sapatnahéndra·ivā́rishṭo ákshataḥ | adháḥ sapátnā me padór imé sárve abhíshṭhitāḥ || 2 || átraivá vó 'pi nahyāmy ubhé ā́rtnī iva jyā́yā | vā́cas pate ní shedhemā́n yáthā 'mád ádharaṃ vádān || 3 || abhibhū́r ahám ā́gamaṃ viṣvákarmeṇa dhā́mnā | ā́ vaṣ cittám ā́ vo vratám ā́ vo 'háṃ sámitiṃ dade || 4 || yogakshemáṃ va ādā́yāhám bhūyāsam uttamá ā́ vo mūrdhā́nam akramīm | adhaspadā́n ma úd vadata maṇḍū́kā ivodakā́n maṇḍū́kā udakā́d iva || 5 || 24 ||

May you, praised by our hymns, O Nature's bounties, drive out the messenger bird who deserves to be driven out; exhilarated may you grant us food and cattle, and dissipate all our misfortunes; abandoning our food, may the swift bird of death fly away. 5

166

Make me, O resplendent Lord, strong among my equals, victor over my rivals, the slayer of my enemies, a sovereign, and a lord of wealth and wisdom. 1

I am the destroyer of my adversaries like Supreme Lord, unharmed and unwounded; may all these my foes be cast down under my feet. 2

I bind you here, like the two bow-ends with the bow-string; restrain them, O Lord of speech, that they may speak with humility to me. 3

I have come triumphant with my power—a power that is capable of achieving any victory. I prevail on all your thoughts, on your synod and on all your plans. 4

I am the highest, I have crushed your war-strength, I have crushed your peace plans; my feet have trodden on your heads. Now you speak to me, as one beneath my feet; like frogs from below the water, like frogs from below the water. 5

(१६७) सप्तषष्ट्युत्तरशततमं सूक्तम्
(१-४) चतुर्ऋचस्यास्य सूक्तस्य विश्वामित्रजमदग्नी ऋषी । (१-२, ४) प्रथमाद्वितीयाचतुर्थीना- मृचामिन्द्रः, (३) तृतीयायाश्च सोमवरुणबृहस्पत्यनुमतिमघवद्धातृविधातारो देवताः । जगती छन्दः ॥

॥२५॥ तुभ्येदमिन्द्र परि षिच्यते मधु त्वं सुतस्य कलशस्य राजसि ।
त्वं रयिं पुरुवीरामु नस्कृधि त्वं तपः परितप्याजयः स्वः ॥१॥
स्वर्जितं महि मन्दानमन्धसो हवामहे परि शक्रं सुताँ उप ।
इमं नो यज्ञमिह बोध्या गहि स्पृधो जयन्तं मघवानमीमहे ॥२॥
सोमस्य राज्ञो वरुणस्य धर्मणि बृहस्पतेरनुमत्या उ शर्मणि ।
तवाहमद्य मघवन्नुपस्तुतौ धातर्विधातः कलशाँ अभक्षयम् ॥३॥
प्रसूतो भक्षमकरं चरावपि स्तोमं चेमं प्रथमः सूरिरुन्मृजे ।
सुते सातेन यद्यागमं वां प्रति विश्वामित्रजमदग्नी दमे ॥४॥

167.

Túbhyedám indra pári shicyate mádhu tvám̱ sutásya kaláṣasya rājasi | tvám̱ rayím puruvírām u nas kṛidhi tvám̱ tápaḥ paritápyājayaḥ sváḥ || 1 || svarjítam máhi mandānám ándhaso hávāmahe pári ṣakrám̱ sutáñ úpa | imám̱ no yajñám ihá bodhy ā́ gahi spṛídho jáyantam maghávānam īmahe || 2 || sómasya rā́jño váruṇasya dhármaṇi bṛíhaspáter ánumatyā u ṣármaṇi | távāhám adyá maghavann úpastutau dhā́tar vídhātaḥ kaláṣāñ abhakshayam || 3 || prásūto bhakshám akaram̱ carā́v ápi stómam̱ cemám prathamáḥ sūrír ún mṛije | suté sāténa yády ā́gamam̱ vām práti viṣvāmitra-jamadagnī dáme || 4 || 25 ||

(१६८) अष्टषष्ट्युत्तरशततमं सूक्तम्
(१-४) चतुर्ऋचस्यास्य सूक्तस्य वातायनोऽनिल ऋषिः । वायुर्देवता । त्रिष्टुप् छन्दः ॥

॥२६॥ वातस्य नु महिमानं रथस्य रुजन्नेति स्तनयन्नस्य घोषः ।
दिविस्पृग्यात्यरुणानि कृण्वन्नुतो एति पृथिव्या रेणुमस्यन् ॥१॥

168.

Vátasya nú mahimánam̱ ráthasya rujánn eti stanáyann asya ghósha̱ḥ | divispṛíg yāty aruṇā́ni kriṇvánn utó eti pṛi-thivyá reṇúm ásyan || 1 ||

167

For you, O resplendent Lord, is this heart-felt devotion (as an elixir filled in a jar) expressed; may you bestow upon us riches with numerous brave sons; your cosmic austerity wins for you heaven. 1

We invoke, while performing our noble deeds, the mighty Lord of pure radiance, the conqueror of heaven, who is delighted by sacrificial food; may you, O Lord, take notice of our devotion here and come. We pray to bounteous Lord, victorious over evils. 2

My tributes to the sovereignty of our Lord of Love and Bliss, to the benevolent functions of Lord of venerability, to the concurrence of the Supreme Lord, and to His blessings; my praises today to the Lord of wealth, to the shelter-giver, to the creator. By His grace, we have been ever fed, pitcherfull, with the best of viands. 3

Whenever I come to you as a seeker of divine wisdom and with sincerity and spiritual purity, impel me to go along a right path, and make me worthy of rich enjoyments. 4

168

I proclaim the greatness of the impetuous midspace wind; crashing it goes and with a voice of thunder; it moves along sweeping the sky; tinting purple the quarters of the horizon, it advances, raising the dust of the earth. 1

सं प्रेरते अनु वातस्य विष्ठा ऐनं गच्छन्ति समनं न योषाः ।
ताभिः सयुक्सरथं देव ईयतेऽस्य विश्वस्य भुवनस्य राजा ॥२॥
अन्तरिक्षे पथिभिरीयमानो न नि विशते कतमच्चनाहः ।
अपां सखा प्रथमजा ऋतावा क्व स्विज्जातः कुत आ बभूव ॥३॥
आत्मा देवानां भुवनस्य गर्भो यथावशं चरति देव एषः ।
घोषा इदस्य शृण्विरे न रूपं तस्मै वाताय हविषा विधेम ॥४॥

sám prérate ánu vā́tasya vishṭhā́ aínam gachanti sámanam ná yóshāḥ | tā́bhiḥ sayúk sarátham devá īyate 'syá víṣvasya bhúvanasya rā́jā || 2 || antárikshe pathíbhir íyamāno ná ní viṣate katamác canā́haḥ apā́m sákhā prathamajā́ ṛitā́vā kvà svij jātáḥ kúta ā́ babhūva || 3 || ātmā́ devā́nām bhúvanasya gárbho yathāvaṣám carati devá esháḥ | ghóshā íd asya ṣriṇvire ná rūpám tásmai vā́tāya havíshā vidhema || 4 || 26 ||

(१६९) एकोनसप्तत्युत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काक्षीवतः शबर ऋषिः । गावो देवताः । त्रिष्टुप् छन्दः ॥

॥२७॥ मयोभूर्वातो अभि वातूस्रा ऊर्जस्वतीरोषधीरा रिशन्ताम् ।
पीवस्वतीर्जीवधन्याः पिबन्त्ववसाय पद्वते रुद्र मृळ ॥१॥
याः सरूपा विरूपा एकरूपा यासामग्निरिष्ट्या नामानि वेद ।
या अङ्गिरसस्तपसेह चक्रुस्ताभ्यः पर्जन्य महि शर्म यच्छ ॥२॥
या देवेषु तन्वमैरयन्त यासां सोमो विश्वा रूपाणि वेद ।
ता अस्मभ्यं पयसा पिन्वमानाः प्रजावतीरिन्द्र गोष्ठे रिरीहि ॥३॥

169.

Mayobhū́r vā́to abhí vātūsrā́ ū́rjasvatīr óshadhīr ā́ riṣantām | pívasvatīr jīvádhanyāḥ pibantv avasā́ya padváte rudra mṛiḷa || 1 || yā́ḥ sárūpā vírūpā ékarūpā yā́sām agnír íshṭyā nā́māni véda | yā́ áñgirasas tápasehá cakrús tā́bhyaḥ parjanya máhi ṣárma yacha || 2 || yā́ devéshu tanvàm aírayanta yā́sāṃ sómo víṣvā rūpā́ṇi véda | tā́ asmábhyam páyasā pínvamānāḥ prajā́vatīr indra goshṭhé rirīhi || 3 ||

Solid masses advance to meet the cosmic wind; the lady, the flash of lightning, goes along the sky. Associated with them and in the same chariot, the divinity behind the cosmic wind proceeds, who is the sovereign of all this world. 2

Traversing the firmament by its paths, the wind-divine rests not for a single day; it is the friend of the waters, the first-born and the emblem of true laws. Who can tell us where its origin is and who can tell us whence it gets its first momentum! 3

It is the life-force of the divine powers, it is the germ of the world and moves according to its own will; its voice is heard, though its form is not seen. May we pay tributes to the power that presides over the cosmic wind. 4

169

May the refreshing wind blow upon our cows; may they enjoy the juicy grasses; let them drink the nutritious life-sustaining waters. O terrible Lord, have compassion upon the nutrition-giving cows; they are quadrupeds (living machines) to provide us delicious milk. 1

O clouds, grant great felicity to those cows who are of similar forms, of different forms, or of single forms, whose various names the sacred fire-divine knows through the sacrifice. Our genetic experts have been always improving their race with austerity and patient trials. 2

Bring, O Lord of resplendence, to the dairy-farm the cows who copiously offer their milk to our men of learning. Bring such cows as of which the milk-yielding capacities are known to experts; bring us cows that nourish us with their milk, and that have calves (equally worthy). 3

प्रजापतिर्मह्यमेता रराणो विश्वैर्देवैः पितृभिः संविदानः ।
शिवाः सतीरुप नो गोष्ठमाकस्तासां वयं प्रजया सं सदेम ॥४॥

pra-
jā́patir máhyam etā́ rárāṇo víṣvair devaíḥ pitṛ́bhiḥ saṃvi-
dānáḥ | ṣiváḥ satī́r úpa no goshṭhám ā́kas tā́sām vayám
prajáyā sám sadema || 4 || 27 ||

(१७०) सप्तत्युत्तरशततमं सूक्तम्
(१-४) चतुर्ऋचस्यास्य सूक्तस्य सौर्यो विभ्राडृषिः । सूर्यो देवता । (१-३) प्रथमादितृचस्य जगती,
(४) चतुर्थ्याश्चास्तारपङ्क्तिश्छन्दसी ॥

॥२८॥

विभ्राड्बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविह्रुतम् ।
वातजूतो यो अभिरक्षति त्मना प्रजाः पुपोष पुरुधा वि राजति ॥१॥
विभ्राड्बृहत्सुभृतं वाजसातमं धर्मन्दिवो धरुणे सत्यमर्पितम् ।
अमित्रहा वृत्रहा दस्युहन्तमं ज्योतिर्जज्ञे असुरहा सपत्नहा ॥२॥
इदं श्रेष्ठं ज्योतिषां ज्योतिरुत्तमं विश्वजिद्धनजिदुच्यते बृहत् ।
विश्वभ्राड्भ्राजो महि सूर्यो दृश उरु पप्रथे सह ओजो अच्युतम् ॥३॥
विभ्राजञ्ज्योतिषा स्व१रगच्छो रोचनं दिवः ।
येनेमा विश्वा भुवनान्याभृता विश्वकर्मणा विश्वदेव्यावता ॥४॥

170.

Vibhrā́ḍ bṛihát pibatu somyám mádhv ā́yur dádhad yajñápatāv ávihrutam | vā́tajūto yó abhirákshati tmánā prajā́ḥ puposha purudhā́ ví rājati || 1 || vibhrā́ḍ bṛihát súbhṛitam vājasā́tamam dhárman divó dharúṇe satyám árpitam | amitrahā́ vṛitrahā́ dasyuhántamam jyótir jajñe asurahā́ sapatnahā́ || 2 || idám ṣréshṭham jyótishām jyótir uttamám viṣvajíd dhanajíd ucyate bṛihát | viṣvabhrā́ḍ bhrājó máhi sū́ryo dṛiṣé urú paprathe sáha ójo ácyutam || 3 || vibhrā́jañ jyótishā svàr ágacho rocanám diváḥ | yénemā́ víṣvā bhúvanāny ā́bhṛitā viṣvákarmaṇā viṣvádevyāvatā || 4 || 28 ||

May our Lord of people bless us with excellent cows. May all Nature's bounties take care of our cows. May our dairy experts and elders bring cattle of good breed to our cow-pen, and may we have good calves (progeny). 4

170

Let the radiant sun copiously draw sweet herbal juices, bestowing unbroken life upon the Lord of the cosmic sacrifice. Impelled by the wind, the sun protects his people of his own accord, nourishes them and shines over many a land. 1

The radiant light (of the sun) is born mighty and well-cherished. It is the abundant bestower of food; it is, as if, existing, since long long times. It is deposited in the vast celestial region and is the supporter and sustainer of the sky. It is the slayer of adversaries, the slayer of the darkness, abundantly slaying the wicked, the slayer of pollutions and infections, (the malignant causes of diseases), and the slayer of rivals. 2

This light, the best of lights, supreme, is all-conquering and winner of wealth. The all-illumining, radiant, mighty sun brings to visibility his vast domain; his is the unfailing lustre. 3

Illuming the whole world with your radiance, you attain the highest luminous region of heaven. With this radiance, you urge people to serve with dedication. Under the impulse of your radiance, all Nature's bounties are set into activity, and (under your benevolence) all living beings are cherished. 4

(१७१) एकसप्तत्युत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य भार्गव इट ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

११५१ त्वं त्यमिटतो रथमिन्द्र प्रावः सुतावतः । अशृणोः सोमिनो हवम् ॥१॥
त्वं मखस्य दोधतः शिरोऽव त्वचो भरः । अगच्छः सोमिनो गृहम् ॥२॥
त्वं त्यमिन्द्र मर्त्यमास्त्रबुध्नाय वेन्यम् । मुहुः श्रथ्ना मनस्यवे ॥३॥
त्वं त्यमिन्द्र सूर्यं पश्चा सन्तं पुरस्कृधि । देवानां चित्तिरो वशम् ॥४॥

171.

Tváṃ tyám iṭáto rátham índra právaḥ sutávataḥ | áṣṛi noḥ somíno hávam || 1 || tvám makhásya dódhataḥ ṣiró 'va tvacó bharaḥ | ágachaḥ somíno gṛihám || 2 || tváṃ tyám indra mártyam āstrabudhnáya venyám | múhuḥ ṣrathnā manasyáve || 3 || tváṃ tyám indra súryam paṣcá sántam purás kṛidhi | devánāṃ cit tiró váṣam || 4 || 29 ||

(१७२) द्विसप्तत्युत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्याङ्गिरसः संवर्त ऋषिः । उषा देवता । द्विपदा विराट् छन्दः ॥

११५८ आ याहि वनसा सह गावः सचन्त वर्तनिं यदूधभिः । १
आ याहि वस्व्या धिया मंहिष्ठो जारयन्मखः सुदानुभिः ॥१॥ २
पितुभृतो न तन्तुमित्सुदानवः प्रति दध्मो यजामसि । ३
उषा अप स्वसुस्तमः सं वर्तयति वर्तनिं सुजातता ॥२॥ ४

172.

Á yāhi vánasā sahá gávaḥ sacanta vartaníṃ yád údhabhiḥ || 1 || á yāhi vásvyā dhiyá máṅhishṭho jārayánmakhaḥ sudánubhiḥ || 2 || pitubhṛíto ná tántum ít sudánavaḥ práti dadhmo yájāmasi || 3 || ushá ápa svásus támaḥ sáṃ vartayati vartaníṃ sujātátā || 4 || 30 ||

171

You protect, O sovereign king, the resplendent, this chariot of the wise and dedicated devotee; may you hear the invocation of the chanters of sweet and loving melodies. 1

You remove him from the high position who tries to put obstructions to your sacrifices (the benevolent projects of public good). You go to the houses of those who present to you loving offerings. 2

O king, may you drive off the evil-spirited person to save the learned preceptor. 3

O resplendent Lord, may you bring forward the sun to the east, who is lingering behind other bounties of Nature, concealed under dark clouds. 4

172

Come, O dawns, with all your dewy charm; let the rays which are full of radiance accompany your chariot. 1

Come, O dawn, with loving thoughts and well-meant prayers. Dawn is the right time for generous offerings and liberal donations, which make the sacrifice fruitful. 2

Like a nourisher, swift in providing food and liberal in gifts, we spread the thread of a sacrifice at the coming of dawn, and we worship (her). 3

Dawn drives away the darkness of her sister night; and through her inborn benevolence, she makes her retrace her usual path. 4

(१७३) त्रिसप्तत्युत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसो ध्रुव ऋषिः। राजस्तुतिर्देवता। अनुष्टुप् छन्दः॥

॥३१॥

आ त्वाहार्षमन्तरेधि ध्रुवस्तिष्ठाविचाचलिः।
विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत् ॥१॥
इहैवैधि माप च्योष्ठाः पर्वत इवाविचाचलिः।
इन्द्र इवेह ध्रुवस्तिष्ठेह राष्ट्रमु धारय ॥२॥
इममिन्द्रो अदीधरद्ध्रुवं ध्रुवेण हविषा।
तस्मै सोमो अधि ब्रवत्तस्मा उ ब्रह्मणस्पतिः ॥३॥
ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवासः पर्वता इमे।
ध्रुवं विश्वमिदं जगद्ध्रुवो राजा विशामयम् ॥४॥
ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः।
ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम् ॥५॥
ध्रुवं ध्रुवेण हविषाभि सोमं मृशामसि।
अथो त इन्द्रः केवलीर्विशो बलिहृतस्करत् ॥६॥

173.

Ā́ tvāhārsham antár edhi dhruvás tishṭhávicācaliḥ | víśas tvā sárvā vāñchantu mā́ tvád rāshṭrám ádhi bhraṣat || 1 ||

ihaívaídhi mā́pa cyoshṭhāḥ párvata ivā́vicācaliḥ | índra ivehá dhruvás tishṭhehá rāshṭrám u dhāraya || 2 || imám índro adīdharad dhruvám̐ dhruvéṇa havíshā | tásmai sómo ádhi bravat tásmā u bráhmaṇas pátiḥ || 3 || dhruvā́ dyaúr dhruvā́ pṛithiví dhruvā́saḥ párvatā imé | dhruvám̐ víṣvam idám̐ jágad dhruvó rā́jā viṣā́m ayám || 4 || dhruvám̐ te rā́jā váruṇo dhruvám̐ devó bṛíhaspátiḥ | dhruvám̐ ta índraṣ cāgníṣ ca rāshṭrám̐ dhārayatām̐ dhruvám || 5 || dhruvám̐ dhruvéṇa havíshābhí sómam mṛiṣā́masi | átho ta índraḥ kévalīr víṣo balihṛ́itas karat || 6 || ३१ ||

173

O duty-chosen king, O head of the state, I (the Royal Priest of Coronation) have consecrated you; come amongst us, be steady and unvacillating; may all your subjects wish you well; may you always continue to be the master of this Nation (State or Empire). 1

Come to your domain; may you never be deposed; remain unvacillating as a mountain; stand firm here like the sun; establish firmly your kingdom in this world. 2

May the supreme Lord, delighted by your services to people, firmly establish you; may the blissful Lord, the protector of vast universe, bless you with divine words. 3

Firm is the heaven, firm is the earth, firm are these mountains, firm is this entire world, so may this king of men be firm in (his state) (firm in executing his benign power). 4

O King, O head of this state, all Nature's bounties (*Varuna*) are firm in their places; all spiritual forces *(Brhaspati)* are constantly active; all the offices of the state (*Indra*) and all means of public prosperity *(Agni)* may also be firm and stable; may they all provide stability to your kingdom. 5

With a firm reliance and full confidence in you, O King *(Soma)*, we have chosen you as our head for the stability of our state. May our resplendent Lord, as such, make your people pay their taxes and tributes to you and you alone. 6

(१७४) चतुःसप्तत्युत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसोऽभीवर्त ऋषिः । राजस्तुतिर्देवता । अनुष्टुप् छन्दः ॥

८।८।३२

अभीवर्तेन हविषा येनेन्द्रो अभिवावृते ।
तेनास्मान्ब्रह्मणस्पतेऽभि राष्ट्राय वर्तय ॥१॥
अभिवृत्य सपत्नानभि चा नो अरातयः ।
अभि पृतन्यन्तं तिष्ठाभि यो न इरस्यति ॥२॥
अभि त्वा देवः सविताभि सोमो अवीवृतत् ।
अभि त्वा विश्वा भूतान्यभीवर्तो यथाससि ॥३॥
येनेन्द्रो हविषा कृत्व्यभवद्द्युम्न्युत्तमः ।
इदं तदक्रि देवा असपत्नः किलाभुवम् ॥४॥
असपत्नः सपत्नहाभिराष्ट्रो विषासहिः ।
यथाहमेषां भूतानां विराजानि जनस्य च ॥५॥

174.

Abhīvarténa havíshā yénéndro abhivāvṛité | ténāsmán brahmaṇas pate 'bhí rāshṭrāya vartaya || 1 || abhivṛítya sapátnān abhí yá no árātayaḥ | abhí pṛitanyántam tishṭhābhí yó na irasyáti || 2 || abhí tvā deváḥ savitábhí sómo avīvṛitat | abhí tvā víṣvā bhūtány abhīvartó yáthásasi || 3 || yéndro havíshā kṛitvy ábhavad dyumny uttamáḥ | idám tád akri devā asapatnáḥ kílābhuvam || 4 || asapatnáḥ sapatnahábhírāshṭro vishāsahíḥ | yáthāhám eshām bhūtánām virájāni jánasya ca || 5 || ३२ ||

(१७५) पञ्चसप्तत्युत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्यार्बुदिः सार्प ऊर्ध्वग्रावा ऋषिः । ग्रावाणो देवताः । गायत्री छन्दः ॥

८।८।३३ प्र वो ग्रावाणः सविता देवः सुवतु धर्मणा । धूर्षु युज्यध्वं सुनुत ॥१॥
ग्रावाणो अप दुच्छुनामप सेधत दुर्मतिम् । उस्राः कर्तन भेषजम् ॥२॥

175.

Prá vo grāvāṇaḥ savitá deváḥ suvatu dhármaṇā | dhūrshú yujyadhvam sunutá || 1 || grávāṇo ápa duchúnām ápa sedhata durmatím | usráḥ kartana bheshajám || 2 ||

174

O Lord of divine knowledge, may you augment our state and government by fully effective measures of authority just as the resplendent sun spreads his authority (and conquers darkness). 1

Having overcome our rivals and our enemies, may you attack him who assails us, and him who behaves insolently towards us. 2

May the divine creator, may the blissful Lord, establish you firmly; may everyone work for your stability and authority, so that you become supreme. 3

(The King speaks:) I have been offering that oblation whereby the sun becomes glorious, renowned, and eminent; O Nature's bounties, may I now become free from my rivals. 4

May I become without a rival; may I be the destroyer of my rivals; and obtaining the sovereignty, overcome my foes so that I may reign over these beings (friends or rivals) and over my people. 5

175

O highly critical philosophers, may the divine impeller urge you for impulsion by His sustaining action. Please be yoked to proper debates (as horses) to the chariot poles, and bring out the best (i.e. the most logical truth out of the discussions). 1

(The poles are the two sides of the discussion—for and against). 1

O philosopher, drive away the fallacious arguments; drive away evil intentions, and thus make the logical speech a remedy (against distress). 2

ग्रावाण उपरेष्वा महीयन्ते सजोषसः । वृष्णे दधतो वृष्ण्यम् ॥३॥
ग्रावाणः सविता नु वो देवः सुवतु धर्मणा । यजमानाय सुन्वते ॥४॥

grávāṇa
úpareshv ā́ mahīyante sajóshasaḥ | vṛ́ishṇe dádhato vṛish
ṇyam || 3 || grāvāṇaḥ savitā nú vo deváḥ suvatu dhármaṇā
yájamānāya sunvaté || 4 || 33 ||

(१७६) षट्सप्तत्युत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्यार्भवः सूनुर्ऋषिः । (१) प्रथमर्च ऋभवः, (२-४) द्वितीयादितृचस्य चाग्निर्देवता । (१, ३-४) प्रथमर्चस्तृतीयाचतुर्थ्योश्चानुष्टुप्, (२) द्वितीयायाश्च गायत्री छन्दसी ॥

प्र सूनव ऋभूणां बृहन्नवन्त वृजना ।
क्षामा ये विश्वधायसोऽश्नन्धेनुं न मातरम् ॥१॥
प्र देवं देव्या धिया भरता जातवेदसम् ।
हव्या नो वक्षदानुषक् ॥२॥
अयमु ष्य प्र देवयुर्होता यज्ञाय नीयते ।
रथो न योरभीवृतो घृणीवाञ्चेतति त्मना ॥३॥
अयमग्निरुरुष्यत्यमृतादिव जन्मनः ।
सहसश्चित्सहीयान्देवो जीवातवे कृतः ॥४॥

176.

Prá sūnáva ṛibhūṇā́m bṛihán navanta vṛijánā | kshā́mā yé viṣvádhāyasó 'ṣnan dhenúṃ ná mātáram || 1 || prá deváṃ devyā́ dhiyā́ bhāratā jātávedasam | havyā́ no vakshad ānushák || 2 || ayám u shyá prá devayúr hótā yajñā́ya nīyate | rátho ná yór abhī́vṛito ghṛíṇīvāñ cetati tmánā || 3 || ayám agnír urushyaty amṛ́itād iva jánmanaḥ | sáhasaṣ cid sáhīyān devó jīvā́tave kṛitáḥ || 4 || 34 ||

The wise philosophers consentient with the central pivot are honoured, giving energy to the loving devotees. 3

May the divine wise impeller quickly urge you, O philosophers, by His sustaining action for the sake of the worshipper, the truth-seeker, who makes the libation (i.e. who devotes to study and learning). 4

176

The sons of skilled technicians, with the enterprising boldness against all odd situation spread everywhere on the earth, as a calf over the mother cow (to suck milk). 1

Please bring forward the fire-divine with wisdom and praise; he bears our oblations to Nature's bounties in succession. 2

This god-devoted technician (or the priest) is most welcome to participate and help in the public project (the sacrifice). The fire-divine, surrounded by the priests (the specialists), knows of himself (how to honour Nature's divine powers). 3

This fire-divine saves (the society) from peril caused by human negligences, as well as from peril caused by Nature's forces. It is a super-power stronger than other powers, created for the sustenance of our life. 4

(१७७) सप्तसप्तत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य प्राजापत्यः पतङ्ग ऋषिः । मायाभेदो देवता । (१) प्रथमर्चो जगती, (२-३) द्वितीयातृतीययोश्च त्रिष्टुप् छन्दसी ॥

॥१५॥ पतङ्गमक्तमसुरस्य मायया हृदा पश्यन्ति मनसा विपश्चितः ।
समुद्रे अन्तः कवयो वि चक्षते मरीचीनां पदमिच्छन्ति वेधसः ॥१॥
पतङ्गो वाचं मनसा बिभर्ति तां गन्धर्वोऽवदद्गर्भे अन्तः ।
तां द्योतमानां स्वर्यं मनीषामृतस्य पदे कवयो नि पान्ति ॥२॥
अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥३॥

177.

Patamgám aktám ásurasya māyáyā hridá paṣyanti mánasā vipaṣcítaḥ | samudré antáḥ kaváyo ví cakshate márīcīnām padám ichanti vedhásaḥ || 1 || patamgó vā́cam mánasā bibharti tā́m gandharvò 'vadad gárbhe antáḥ | tā́m dyótamānām svaryàm manīshā́m ritásya padé kaváyo ní pānti || 2 || ápaṣyam gopā́m ánipadyamānam ā́ ca, párā ca pathíbhiṣ cárantam | sá sadhrī́cīḥ sá víshūcīr vásāna ā́ varīvarti bhúvaneshv antáḥ || 3 || 35 ||

(१७८) अष्टसप्तत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य तार्क्ष्योऽरिष्टनेमिर्ऋषिः । तार्क्ष्यो देवता । त्रिष्टुप् छन्दः ॥

॥१६॥ त्यमू षु वाजिनं देवजूतं सहावानं तरुतारं रथानाम् ।
अरिष्टनेमिं पृतनाजमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम ॥१॥
इन्द्रस्येव रातिमाजोहुवानाः स्वस्तये नावमिवा रुहेम ।
उर्वी न पृथ्वी बहुले गभीरे मा वामेतौ मा परेतौ रिषाम ॥२॥

178.

Tyám ū shú vājínam devájūtam sahā́vānam tarutā́ram ráthānām | árishṭanemim pṛitanā́jam āṣúm svastáye tā́rkshyam ihá huvema || 1 || índrasyeva rātím ājóhuvānāḥ svastáye nā́vam ivā́ ruhema | úrvī ná príthvī báhule gábhīre mā́ vām étau mā́ páretau rishāma || 2 ||

177

The wise sages intellectually realize with their mind and emotionally feel within their heart the divine light (of the Sun), manifest by the grace of our Lord, the vitality behind the vital forces. The sages try to seek his origin, (or the region of his orb) whilst his worshippers are keen to study solar spectra. 1

The sun bears the sacred word in his mind; the celestial divine forces keep the sacred word in their womb; while our human sages (poets) speak out the bliss-giving divine word with clarity during sacrifice. 2

I clearly see this never-resting sun, going along his rigid paths to the east and to the west; he, clothed in concentrated and diffusive splendour, travels constantly in various regions. 3

178

Let us explore and use for our welfare that *potential source* (the sun), which is mighty, commissioned by Nature's forces, ever-victorious, moving with a speed, beyond that of any chariot, having strong fellies, who is ever triumphant. 1

Let us repeatedly invoke the liberality of the radiant sun (for our mental sojourn); let us mount upon his chariot for our welfare as upon a ship; move all along the space, around heaven and earth, which are vast, expanded, manifold and profound. May we not suffer any harm from the sun, when he comes or departs. 2

सद्यश्चिद्यः शवसा पञ्च कृष्टीः सूर्य इव ज्योतिषापस्ततान ।
सहस्रसाः शतसा अस्य रंहिर्न स्मा वरन्ते युवतिं न शर्याम् ॥३॥

sadyáş cid yáḥ şávasā páñca krishṭíḥ sū́rya iva jyótishāpás tatā́na | sahasrasā́ḥ şatasā́ asya ráṅhir ná smā varante yuvatím ná şáryām || 3 || 30 ||

(१७९) एकोनाशीत्युत्तरशततमं सूक्तम्
(१-३) तृचस्यास्य सूक्तस्य (१) प्रथमर्चः औशीनरः शिबिः, (२) द्वितीयायाः काशिराजः प्रतर्दनः, (३) तृतीयायाश्च रौहिदश्वो वसुमना ऋषयः । इन्द्रो देवता । (१) प्रथमर्चोऽनुष्टुप्, (२-३) द्वितीयातृतीययोश्च त्रिष्टुप् छन्दसी ॥

उत्तिष्ठताव पश्यतेन्द्रस्य भागमृत्वियम् ।
यदि श्रातो जुहोतन यद्यश्रातो ममत्तन ॥१॥
श्रातं हविरो ष्विन्द्र प्र याहि जगाम सूरो अध्वनो विमध्यम् ।
परि त्वासते निधिभिः सखायः कुलपा न व्राजपतिं चरन्तम् ॥२॥
श्रातं मन्य ऊधनि श्रातमग्नौ सुश्रातं मन्ये तदृतं नवीयः ।
माध्यंदिनस्य सवनस्य दध्नः पिबेन्द्र वज्रिन्पुरुकृज्जुषाणः ॥३॥

179.

Út tishṭhatā́va paşyaténdrasya bhāgám ṛitvíyam | yádi şrātó juhótana yády áşrāto mamattána || 1 || şrātám havír ó shv indra prá yāhi jagā́ma sū́ro ádhvano vimadhyam | pári tvāsate nidhíbhiḥ sákhāyaḥ kulapā́ ná vrājápatim cárantam || 2 || şrātám manya ū́dhani şrātám agnaú súşrātam manye tád ṛitám návīyaḥ | mā́dhyaṃdinasya sávanasya dadhnáḥ píbendra vajrin purukṛij jushāṇáḥ || 3 || 31 ||

(१८०) अशीत्युत्तरशततमं सूक्तम्
(१-३) तृचस्यास्य सूक्तस्यैन्द्रो जय ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

प्र ससाहिषे पुरुहूत शत्रूञ्ज्येष्ठस्ते शुष्म इह रातिरस्तु ।
इन्द्रा भर दक्षिणेना वसूनि पतिः सिन्धूनामसि रेवतीनाम् ॥१॥

180.

Prá sasāhishe puruhūta şátrūñ jyéshṭhas te şúshma ihá rātír astu | índrā́ bhara dákshiṇenā vásūni pátiḥ síndhūnām asi revátīnām || 1 ||

On his own, he with enormous speed spreads the fluids (he being the potential source of energy) out of the nuclear plasma for all the five classes of people, just as the sun spreads light by his radiance. His strength provides hundreds and thousands of its gifts and blessings in his course, like an unfailing arrow. None can, of course, stop it. 3

179

(O priest or O performers of the fire rituals),now rise and look to the portion of the resplendent divine, suitable to the seasons. If the cooked offering is ready, offer it; if not ready, till then offer prayers to the resplendent divine. 1

O resplendent divine, come to us; the oblation is ready. The sun has travelled over half of his journey. Your friends are already sitting around you with their offerings, waiting like lords of a family for the arrival of a wandering chieftain. 2

I consider the oblation as cooked in the udder of the cow, I consider it cooked in the fire, I consider this pure and fresh oblation well-cooked; O resplendent divine, wielder of the bolt of justice, doer of many deeds, accept with delight the curd of the noon-day fire-ritual. 3

180

O resplendent Lord, invoked of many, and triumphent over your enemies, you are pre-eminent, and full of strength; may your generosity be shown on this occasion; bring treasures with your right hand; you are the Lord of the wealth-conveying rivers. 1

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः ।
सृकं संशाय पविमिन्द्र तिग्मं वि शत्रून्ताळ्हि वि मृधो नुदस्व ॥२॥
इन्द्र क्षत्रमभि वाममोजोऽजायथा वृषभ चर्षणीनाम् ।
अपानुदो जनममित्रयन्तमुरुं देवेभ्यो अकृणोरु लोकम् ॥३॥

mṛigó ná bhīmáḥ kucaró girishṭháḥ parāváta á jaganthā párasyāḥ | sṛikáṃ saṃśáya pavím indra tigmáṃ ví śátrūn tāḷhi ví mṛídho nudasva || 2 || índra kshatrám abhí vāmám ójó 'jāyathā vṛishabha carshaṇīnám | ápānudo jánam amitrayántam urúṃ devébhyo akṛiṇor u lokám || 3 || 38 ||

(१८१) एकाशीत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य (१) प्रथमर्चो वासिष्ठः प्रथः, (२) द्वितीयाया भारद्वाजः सप्रथः, (३) तृतीयायाश्च सौर्यो घर्म ऋषयः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

प्रथश्च यस्य सप्रथश्च नामानुष्टुभस्य हविषो हविर्यत् ।
धातुर्द्युतानात्सवितुश्च विष्णो रथन्तरमा जभारा वसिष्ठः ॥१॥
अविन्दन्ते अतिहितं यदासीद्यज्ञस्य धाम परमं गुहा यत् ।
धातुर्द्युतानात्सवितुश्च विष्णोर्भरद्वाजो बृहदा चक्रे अग्नेः ॥२॥
तेऽविन्दन्मनसा दीध्याना यजु ष्कन्नं प्रथमं देवयानम् ।
धातुर्द्युतानात्सवितुश्च विष्णोरा सूर्यादभरन्घर्ममेते ॥३॥

181.

Práthaṣ ca yásya sapráthaṣ ca námānushṭubbasya havísho havír yát | dhātúr dyútānāt savitúṣ ca víshṇo rathaṃtarám á jabhārā vásishṭhaḥ || 1 || ávindan té átihitaṃ yád ā́sīd yajñásya dhā́ma paramáṃ gúhā yát | dhātúr dyútānāt savitúṣ ca víshṇor bharádvājo bṛihád á́ cakre agnéḥ || 2 || tè 'vindan mánasā dī́dhyānā yáju shkannám prathamáṃ devayā́nam | dhātúr dyútānāt savitúṣ ca víshṇor á́ sū́ryād abharan gharmám eté || 3 || 39 ||

Terrible are you as a wandering lion who roams on the mountain; come from a farthest distance. O resplendent, may you sharpen your bolt and sharpen its edges, crush the dark forces and put to flight our enemies. 2

O resplendent, since your inception, you have ever been endowed with protecting and appropriate vigour; O benefactor of mankind, you drive away the man who is unfriendly to us, and you furnish a spacious region for the god-loving persons. 3

181

The most celebrated sage first comprehends and then reveals the meaning of the *rathantara* chants in the *anustup* metres, recited in favour of the suns so well known under the names: *dhatṛ* (sustainer), *savitr* (the impeller) and *visnu* (the all-pervading). 1

Thus the worshippers discover the most excellent essence of the worship (the *Bṛhat-Saman*), which was hidden heretofore. The learned sage discovers the secret of BṚHAT metre and assigns it to the suns knows as sustainer (*dhatṛ*), radiant impeller (*savitṛ*), and all-pervading (*visnu*) and foremost adorable (*agni*). 2

By this intelligence, they, the brilliant sages, discover a pathway leading to the knowledge of all divine powers and the principal means of worship. They obtain the warm and hot essence from the sustainer, the radiant impeller and the all-pervading sun. 3

(१८२) द्व्यशीत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य बार्हस्पत्यस्तपुर्मूर्धा ऋषिः । बृहस्पतिर्देवता । त्रिष्टुप् छन्दः ॥

॥४०॥ बृहस्पतिर्नयतु दुर्गहा तिरः पुनर्नेषदघशंसाय मन्म ।
क्षिपदशस्तिमप दुर्मतिं हन्नथा करद्यजमानाय शं योः ॥१॥
नराशंसो नोऽवतु प्रयाजे शं नो अस्त्वनुयाजो हवेषु ।
क्षिपदशस्तिमप दुर्मतिं हन्नथा करद्यजमानाय शं योः ॥२॥
तपुर्मूर्धा तपतु रक्षसो ये ब्रह्मद्विषः शरवे हन्तवा उ ।
क्षिपदशस्तिमप दुर्मतिं हन्नथा करद्यजमानाय शं योः ॥३॥

182.

Bṛíhaspátir nayatu durgáhā tiráḥ púnar neshad aghá-ṣaṅsāya mánma | kshipád áṣastim ápa durmatím̱ hann áthā karad yájamānāya ṣám̱ yóḥ || 1 || nárāṣáṅso no 'vatu pra-yājé ṣám̱ no astv anuyājó háveshu | kshipád áṣastim ápa durmatím̱ hann áthā karad yájamānāya ṣám̱ yóḥ || 2 || tápurmūrdhā tapatu raksháso yé brahmadvíshaḥ ṣárave hántavá́ u | kshipád áṣastim ápa durmatím̱ hann áthā ka-rad yájamānāya ṣám̱ yóḥ || 3 || 40 ||

(१८३) त्र्यशीत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य प्राजापत्यः प्रजावानृषिः । (१) प्रथमर्चो यजमानः, (२) द्वितीयाया यजमानपत्नी, (३) तृतीयायाश्च होत्राशिषो देवताः । त्रिष्टुप् छन्दः ॥

॥४१॥ अपश्यं त्वा मनसा चेकितानं तपसो जातं तपसो विभूतम् ।
इह प्रजामिह रयिं रराणः प्र जायस्व प्रजया पुत्रकाम ॥१॥
अपश्यं त्वा मनसा दीध्यानां स्वायां तनू ऋत्व्ये नाधमानाम् ।
उप मामुच्चा युवतिर्बभूयाः प्र जायस्व प्रजया पुत्रकामे ॥२॥

183

Ápaṣyam̱ tvā mánasā cékitānam̱ tápaso jātám̱ tápaso víbhūtam | ihá prajā́m ihá rayím̱ rárāṇaḥ prá jāyasva pra-jáyā putrakāma || 1 || ápaṣyam̱ tvā mánasā dī́dhyānām̱ svá-yām̱ tanū́ ṛítvye nā́dhamānām | úpa mā́m uccā́ yuvatír ba-bhūyāḥ prá jāyasva prajáyā putrakāme || 2 ||

182

O Supreme Lord of the universe, lead us safely over troubles, and let the evil eye be turned towards the sinners. May He take away the curses from us, drive away the ill-feelings and bestow upon the worthy worshipper health and prosperity. 1

May our Lord, adored by men, assist us at the great sacrifice (*prayaja*); may He also bless us at the secondary (succeeding) sacrifice (*anuyaja*). May He take away the curses from us, drive away the ill feelings, and bestow upon the worthy worshipper health and prosperity. 2

May our Lord of effulgent intellect, consume the wicked who are the enemies of the intellectuals; then may He slay the malignant (chief). May He, the Great, Lord crush down the inglorious enemy, and baffle the wicked and bestow upon the worthy worshipper health and prosperity. 3

183

(Wife speaks to her husband, the house-holder:) I see in you a man full of wisdom. You have been leading a life of austerity and purity. You desire to have your offspring; may your wish be fulfilled and may you obtain progeny and prosperity. 1

(Husband, the householder, speaks to his wife:) I also very well see in you a lady radiant with beauty. You have to wait for a proper season when you can mate your body with mine. May you come up to me as a young maiden, keen to have a child. 2

अहं गर्भमदधामोषधीष्वहं विश्वेषु भुवनेष्वन्तः ।
अहं प्रजा अजनयं पृथिव्यामहं जनिभ्यो अपरीषु पुत्रान् ॥३॥

aháṃ gárbham adadhām óshadhīshv aháṃ víśveshu bhúvaneshv antáḥ aháṃ prajā́ ajanayam pṛithivyā́m aháṃ jánibhyo aparíshu putrā́n || 3 || 41 ||

(१८४) चतुरशीत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य गर्भकर्ता त्वष्टा प्राजापत्यो विष्णुर्वा ऋषिः । (१) प्रथमर्चो विष्णुत्वष्टृप्रजापतिधातारः, (२) द्वितीयायाः सिनीवालीसरस्वत्यश्विनः, (३) तृतीयाया अश्विनौ देवताः । अनुष्टुप् छन्दः ॥

विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु ।
आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥१॥
गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति ।
गर्भं ते अश्विनौ देवावा धत्तां पुष्करस्रजा ॥२॥
हिरण्ययी अरणी यं निर्मन्थतो अश्विना ।
तं ते गर्भं हवामहे दशमे मासि सूतवे ॥३॥

184.

Víshṇur yóniṃ kalpayatu tváshṭā rūpā́ṇi piṅśatu | ā́ siñcatu prajā́patir dhātā́ gárbhaṃ dadhātu te || 1 || gárbhaṃ dhehi sinīvāli gárbhaṃ dhehi sarasvati | gárbhaṃ te aśvínau devā́v ā́ dhattām púshkarasrajā || 2 || hiraṇyáyī aráṇī yáṃ nirmánthato aśvínā | táṃ te gárbhaṃ havāmahe daśamé māsí sū́tave || 3 || 42 ||

(१८५) पञ्चाशीत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य वारुणिः सत्यधृतिर्ऋषिः । आदित्यो देवता । गायत्री छन्दः ॥

महि त्रीणामवोऽस्तु द्युक्षं मित्रस्यार्यम्णः । दुराधर्षं वरुणस्य ॥१॥
नहि तेषाममा चन नाध्वसु वारणेषु । ईशे रिपुरघशंसः ॥२॥
यस्मै पुत्रासो अदितेः प्र जीवसे मर्त्याय । ज्योतिर्यच्छन्त्यजस्रम् ॥३॥

185.

Máhi trīṇā́m ávo 'stu dyukshám mitrásyāryamṇáḥ | durā́dhárshaṃ váruṇasya || 1 || nahí tésbām amā́ caná nā́dhvasu vāraṇeshu | íśe ripúr aghásaṅsaḥ || 2 || yásmai putrā́so áditeḥ prá jīvā́se mártyāya | jyótir yáchanty ájasram || 3 || 43 ||

(The priest, representing the cosmic Lord, speaks:) I implant the seed in the plants and herbs, a germ in all existing beings. I engender progeny upon the earth. All women today, and hereafter too shall have children in the same way. 3

184

May the all pervading Lord construct the womb; may the divine architect fashion the form; may man, the father-divine, provide (the seed, the semen) (to the lady) and the sustainer cherish the embryo. 1

O loving wife *(sinivali)*, may you sustain the embryo; sustain the embryo, O learned lady *(sarasvati)*; may the twin divines (the *Asvins*), garlanded with lotuses, sustain your embryo. 2

We invoke (O lady), your embryo which the twin divines have cherished with the golden rays, like two sacred sticks (producing fire by attrition). May you bring it (the baby) forth in the tenth month. 3

185

May, (by Lord's grace) the great protection of the friendly sun (of springs), the brilliant protection of the ordainer sun (of summers), and the unassailable protection of the venerable sun (of the winters) be granted to me. 1

Let not their malignant enemy assail our dwellings, assail our roads, and assail our enclosures. 2

None can harm that mortal man upon whom the sons of Mother Eternity (Aditi), the three suns (the Aditya of the seasons springs, summers and winters) bestow eternal light of life, i.e. grant all sorts of protection. 3

(१८६) षडशीत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य वातायन उल ऋषिः । वायुर्देवता । गायत्री छन्दः ॥

॥४४॥ वात आ वातु भेषजं शंभु मयोभु नो हृदे । प्र ण आयूंषि तारिषत् ॥१॥
उत वात पितासि न उत भ्रातोत नः सखा । स नो जीवातवे कृधि ॥२॥
यददो वात ते गृहेऽमृतस्य निधिर्हितः । ततो नो देहि जीवसे ॥३॥

186.

Vá̄ta á̄ vātu bheshajám̐ ṣambhú mayobhú no hṛidé prá ṇa á̄yūṅshi tārishat || 1 || utá vāta pitási na utá bhrá̄totá naḥ sákhā | sá no jīvátave kṛidhi || 2 || yád adó vāta te gṛihè 'mṛítasya nidhir hitáḥ | táto no dehi jīváse || 3 || 44 ||

(१८७) सप्ताशीत्युत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याग्नेयो वत्स ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥४५॥ प्राग्नये वाचमीरय वृषभाय क्षितीनाम् । स नः पर्षदति द्विषः ॥१॥
यः परस्याः परावतस्तिरो धन्वातिरोचते । स नः पर्षदति द्विषः ॥२॥
यो रक्षांसि निजूर्वति वृषा शुक्रेण शोचिषा । स नः पर्षदति द्विषः ॥३॥
यो विश्वाभि विपश्यति भुवना सं च पश्यति । स नः पर्षदति द्विषः ॥४॥
यो अस्य पारे रजसः शुक्रो अग्निरजायत । स नः पर्षदति द्विषः ॥५॥

187.

Prá̄gnáye vá̄cam īraya vṛishabhá̄ya kshitīná̄m | sá naḥ parshad áti dvíshaḥ || 1 || yáḥ párasyāḥ parāvátas tiró dhánvātirócate | sá naḥ parshad áti dvíshaḥ || 2 || yó rákshāṅsi nijúrvati vṛísha ṣukréṇa ṣocíshā | sá naḥ parshad áti dvíshaḥ || 3 || yó víṣvābhí vipáṣyati bhúvana sám ca páṣyati | sá naḥ parshad áti dvíshaḥ || 4 || yó asyá pāré rájasaḥ ṣukró agnír ájāyata | sá naḥ parshad áti dvíshaḥ || 5 || 45 ||

186

May the Cosmic Breath (the divine vitality) fill our hearts with health and bring happiness; may he prolong our lives. 1

O Cosmic Breath, you are both our father and our brother and also our friend. Please give us strength that we may live long. 2

O Cosmic Breath, you have the treasure of immortal elixir, placed in your celestial region. Give us of it that we may live long. 3

187

I send forth the hymn to the adorable Lord, the benefactor of mankind; may He bear us safe beyond the reach of those who hate us (or harm us). 1

May that adorable Lord, who (like the sun) shines brilliantly from a great distance upon the desert tract, bear us safe beyond the reach of those who hate us (or harm us). 2

May the adorable Lord, the showerer of benefits, who, with His pure radiance, destroys the evil-spirited or wicked creatures or evil tendencies, bear us safe beyond the reach of those who hate us (or harm us). 3

May the Lord, who very well takes care of all the worlds, and looks to every one with benevolent eye, bear us safe beyond the reach of those who hate us (or harm us). 4

May the pure and brilliant adorable Lord, who has His creation far across the regions we see, bear us safe beyond the reach of those who hate us (or harm us). 5

(१८८) अष्टाशीत्युत्तरशततमं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्याग्नेयः श्येन ऋषिः । जातवेदा अग्निर्देवता । गायत्री छन्दः ॥

॥४६॥ प्र नूनं जातवेदसमश्वं हिनोत वाजिनम् । इदं नो बर्हिरासदे ॥१॥
अस्य प्र जातवेदसो विप्रवीरस्य मीळ्हुषः । महीमियर्मि सुष्टुतिम् ॥२॥
या रुचो जातवेदसो देवत्रा हव्यवाहनीः । ताभिर्नो यज्ञमिन्वतु ॥३॥

188.

Prá nūnáṃ jātávedasam áṣvaṃ hinota vājínam | idáṃ no barhír āsáde || 1 || asyá prá jātávedaso vípravīrasya mīḷhúshaḥ | mahím iyarmi sushṭutím || 2 || yā́ rúco jātávedasc devatrā́ havyavā́hanīḥ | tā́bhir no yajñám invatu || 3 || 46 ||

(१८९) एकोननवत्युत्तरशततमं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्य सार्पराज्ञी ऋषिका । आत्मा सूर्यो वा देवता । गायत्री छन्दः ॥

॥४७॥ आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः । पितरं च प्रयन्त्स्वः ॥१॥
अन्तश्चरति रोचनास्य प्राणादपानती । व्यख्यन्महिषो दिवम् ॥२॥
त्रिंशद्धाम वि राजति वाक्पतङ्गाय धीयते । प्रति वस्तोरह द्युभिः ॥३॥

189.

Ā́yáṃ gaúḥ pṛ́ṣnir akramīd ásadan mātáram puráḥ pitáraṃ ca prayán svàḥ || 1 || antáṣ carati rocanā́syá prāṇā́d apānatī́ | vy àkhyan mahishó dívam || 2 || triṅṣád dhā́ma ví rājati vā́k pataṃgā́ya dhīyate | práti vástor áha dyúbhiḥ || 3 || 47 ||

(१९०) नवत्युत्तरशततमं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्य माधुच्छन्दसोऽघमर्षण ऋषिः । भाववृत्तं देवता । अनुष्टुप् छन्दः ॥

॥४८॥ ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत ।
ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥१॥

190.

Ṛitáṃ ca satyáṃ cābhīddhāt tápasó 'dhy ajāyata | táto rā́try ajāyata tátah samudró arṇaváḥ || 1 ||

188

May you urge the force-giver, widely-present and fast-moving fire-divine, named as *Jatavedas* (i.e. the one who knows all that is born) to come to our dedicated works (and bless). 1

I offer earnest and ample praise to this fire-divine, the one who knows all that is born, who is the showerer (of blessings) and whose sons are intelligent and dedicated worshippers. 2

May he invest our sacrifice with those bright flames of fire-divine, that are the bearers of the oblation to Nature's bounties. 3

189

This earth *(gauh)* moves round and round in the space *(prsnih)*; she carries waters *(mataram)* on her front. Further she revolves round her father *(pitaram)*, the sun. 1

The brilliant radiance of the sun penetrates internally in the cosmic body, drawing the air down, after having taken it up, like the in-breath and out-breath (in a living body). The great sun illumines the entire celestial space. 2

Praises are showered upon this divine bird—the sun. He rules supreme through thirty stations of the day and night. 3

190

The Eternal Law and Truth are born of arduous penance, and thence is night generated, and thence also the space-parameter, the plasmic ocean. 1

समुद्रादर्णवादधि संवत्सरो अजायत ।
अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥२॥
सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥३॥

samudrád arṇa-
vád ádhi saṃvatsaró ajāyata | ahorātráṇi vidádhad víṣvasya
misható vaṣí || 2 || sūryācandramásau dhātá yathāpūrvám
akalpayat | dívaṃ ca pṛithivíṃ cāntáriksham átho svàḥ
|| 3 || 48 ||

(१९१) एकनवत्युत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्याङ्गिरसः संवनन ऋषिः । (१) प्रथमर्चोऽग्निः, (२-४) द्वितीयादिऋचां च संज्ञानं देवते । (१-२, ४) प्रथमाद्वितीयाचतुर्थीनामृचामनुष्टुप्, (३) तृतीयायाश्च त्रिष्टुप् छन्दसी ।

॥४९॥

संसमिद्युवसे वृषन्नग्ने विश्वान्यर्य आ ।
इळस्पदे समिध्यसे स नो वसून्या भर ॥१॥
सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ॥२॥
समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥३॥

191.

Sáṃ-sam íd yuvase vṛishann ágne víṣvāny aryá á [illegible]ás
padé sám idhyase sá no vásūny á bhara || 1 || sáṃ gacha-
dhvaṃ sáṃ vadadhvaṃ sáṃ vo mánāṅsi jānatām | devá
bhāgáṃ yáthā pū́rve saṃjānāná upásate || 2 || samānó mán-
traḥ sámitiḥ samānī́ samānám mánaḥ sahá cittám eshām |
samānám mántram abhí mantraye vaḥ samānéna vo havíshā
juhomi || 3 ||

From the plasmic ocean is the time-parameter, the year, thereafter produced, ordainin nights and days, the controller of every moment. 2

The sustainer (or creator) in this cycle, as in the previous ones creates the sun and moon, the celestial region, the earth, the mid-space and the region of bliss. 3

191

O adorable Lord, showerer of blessings, the supreme master, you are the universal unifying factor; you are enkindled in the heart of every one, i.e. at the seat of divine revelation. May you bring to us riches (of spirituality and prosperity). 1

May you move together, speak together in one voice; let your minds be of one accord; and like the ancient sages, may you enjoy your assigned share of fortune. 2

May our counsel or the public prayers be common, and common be our assembly. May our minds move in accord; may our thinking be in harmony,—common the purpose, and common the desire. May our prayers and worship be alike, and may our devotional offerings be one and the same. 3

सुमानी व आकूतिः समाना हृदयानि वः ।
सुमानमस्तु वो मनो यथा वः सुसहासति ॥४॥

॥ इत्यष्टमाष्टकेऽष्टमोऽध्यायः ॥

[अष्टमाध्याये वर्गाः ४९, सूक्तानि ४९, ऋचः २१८]

[अष्टमाष्टके अध्यायाः ८, वर्गाः २४६, सूक्तानि १४६, ऋचः १२८१]

॥ इत्यष्टमोऽष्टकः ॥

[दशममण्डलेऽनुवाकाः १२, सूक्तानि १९१, ऋचः १७५४]

॥ इति दशमं मण्डलम् ॥

samānī́ va ā́kūtiḥ samānā́ hṛ́dayāni vaḥ | samānám astu vo máno yáthā vaḥ súsahā́sati || 4 || 49 ||

Dvādaṣo 'nuvākaḥ.

DAṢAMAM MAṆḌALAM.

Ashṭamo 'dhyāyaḥ.

ASHṬAMO 'SHṬAKAḤ.

May your resolves be one; may your hearts feel alike; may your thinking be one; and thus may all of you live happily with thorough union.

NOTES

Book X

Hymns 87–191

दशम् मंडलम्

सूक्तानि ८७-१९१

Notes on Book

Hymn 87

The topic of this hymn is fire, the consumer of malignant and vicious elements. The Ṛsi is Payuh (पायुः), the son of Bharadvaja.

1. **Raksohanam,** रक्षोहणम्, agni or fire is the killer of rakasas (रक्षसां हन्तारम्) and hence it is called raksohan. See the following references in the Ṛk Samhita;

रक्षःऽहनम् — I. 129.11; II. 23.3; X. 87.1
रक्षःऽहना — VII. 73.4
रक्षःऽहा — I. 129.6; VII. 8.6; IX. 1.2; 37.3; 67.20; X. 97.6; 103.4; 162.1

Sisanah, शिशानः, Sharpening the flame of fire; causing to blaze with vigour; arousing (शिशानः ज्वालास्तीक्ष्णीऽकुर्वन्).

2. **Ayodamstrah,** अयोदंष्ट्रः, अयःऽदंष्ट्रः, one with iron teeth (bitting and sharp); see also

अयःऽदंष्ट्रः — X. 87.2
अयःऽदंष्ट्रान् — I. 88.5

Yatudhanam, यातुधानाम्, malignant germs of diseases; normally a synonym of raksas, रक्षस्. For the term, see

यातुऽधान — VII. 104.15; 16
यातुऽधानः — VII. 104.15; X. 97.8; 11; 15-17
यातुऽधानम् — VII. 104.24; X. 87.12
यातुऽधानस्य — X. 87.5; 10; 15
यातुऽधाना — X. 87.24
यातुऽधानाः — X. 87.9; 18; 120.4
यातुऽधानात् — X. 87.7
यातुऽधायान् — I. 35.10; X. 87.2-4; 13; 14, 19
यातुऽधान्यः — I. 191.8; X. 118.8

From the word यातु, we have such terms derived as यातुऽजूतान् (X. 116.5); यातु-मतीनाम् (I. 133.2); and यातु-मावान् (VII. 1.5).

The word yatudhanah has been variously (however unsatisfactorily) derived: (i) यातुगन्ता अभिधीयत इति, (ii) यातुनादुःखं तं दधाति सः ।

The word yatu, according to some scholars, stands for "sorcery". According to these scholars, those who used to practice the craft of sorcery in the cure of diseases, were known as Yatudhanas and opposed to it, there, were pysicians, who used to treat cases with medicines: such persons were known as Ghora Angires (घोर आंगिरस) and Bhisaj Atharvana (भिषज् आर्थवण). We have such popular terms as अथर्वाणि (atharvaṇah) and आथर्वणानि connected with the science of healing (भिषज). (see Pancavimsa Br., XII. 9.10; XVI. 10.10)

In the Rgveda (I. 191.4), and also in the Atharveda (VI. 52.2), we have a term adṛsta (अदृष्ट), used to designate a species of vermin. The sun is also described as a slayer of the unseen (अदृष्टहन्) refering to the unseen worms producing diseases (Ṛv. I. 191.9; Atharva V. 23.6 and VI. 52.1). Its counterpart, i.e. the worms which are seen were called "dṛsta" (दृष्ट) (Atharva, II. 31.2; VIII. 8.15) Again in some of the passages of the Atharvaveda (V. 23.6; 7), the epithets seen and unseen are applied to the worm (Krimi, क्रिमि), clearly showing that in several cases, the diseases are due to the worms, whether discernable by examination or not.

The word raksas (रक्षस् or रक्षस), yatudhana, and kimidin (किमीदिन्) should be taken in the same context. The Ṛg Text of this hymn is definitely against the concept of sorcery to be used in the treatment of disease. Against it is the fire (terrestrial as well as celestial sunlight) which is invoked to kill the yatudhanas, raksas, etc. the disease producing germs (adṛsta) and worms (dṛsta). Macdonell and Keith in their Vedic Index write — "Yatudhana in the Ṛgveda and later denotes a sorcerer, wizard, or magician. The sense of the Ṛgveda is clearly unfavourable to sorcery. The term Yatudhani (यातुधानी, i.e. यातुधान्य) is also found in the Ṛgveda (I. 191.8; X.118.8) and also the Atharvaveda I. 28.24; II. 14.3; IV. 9.9; 18.17; XIX. 37.8 etc."

The word Yatuvid (यातुविद्), i.e. those who know sorcery occurs in the Satapatha Brahmana (X. 5.2.20).

The solar radiations are invoked to kill the disease-producing germs:

उद्यन्नादित्यः क्रिमीन्हन्तु निम्रोचन् हन्तु रश्मिभिः ।
ये अन्तः क्रिमयो गवि (Av. II. 32.1)
दृष्टमदृष्टमतृहमथो कुरूरुमतृहम् (Av. II. 31.2)

7. **Sosucanah,** शोशुचानः, blazing fiercely (प्रज्वलन् — *Sayana*)

Ksvinkah, क्ष्विङ्काः, the noisy-creatures, vultures (शब्दकारिण्य; or पक्षिविशेषाः — *Sayana*).

Ama'adah आमऽअदः, those who eat uncooked meat.

10. **Harasa,** हरसः with your might; with your blazing vigour.

Sṛnih, श्रृणीहि, kill or crush.

Vṛsca, वृश्च, cut off.

Tṛedha yatudhanasya mulam, त्रेधा यातुधानस्य मूलम्, triple foot of that malignant person (तस्य राक्षसस्य मूलं पादम् — *Sayana*)

12. **Atharva'vat jyotisa daivgena,** अथर्वऽवत् ज्योतिषा दैव्येन, like a physician with celestial radiance.

Satyam, सत्यं, truth (peace).

Dhurvantam, धूर्वन्तम्, assails with falsehood (wickedness) (धूर्वन्तम् असत्येन हिंसन्तम् — *Sayana*)

Acitam, अचितम्, fool, ignorant (अचित अज्ञान — Sayana)
(Again, in this context, Sayana refers to यम्ब्रद्-अचक्ते)

13. **Sapatah,** शपतः, in mutual annoyance and excitement, or when enraged (शपतः परस्परमाक्रोशतः — Sayana)

Rebhah, रेभाः, singers, praisers (रेभाः स्तोतारः — *Sayana*)

Manyoh, मन्योः, of the excited, of the one in anger provoked (मन्योः दीप्तस्य क्रुद्धस्य वा यत्र — Sayana; मन्युः मन्यतेर्दीप्तिकर्मणः क्रोधकर्मणो वधकर्मणो वा), Manyu (anger) is derived from the verb man, मन्, meaning to shine, or to be angry or to slay — Nir. X. 29 on X. 84.1)

Mithuna, मिथुना, couple, married pair.

14. **Harsa,** हरसा, with heat, with vigour or strength.

15. **Vacastenam,** वाचा स्तेनम्, persons of undependable words, liars (अनृत वचनेन यातुधानम् — *Sayana*)

Sapatha, शपथ, bitter feelings, the protests

Prasitim, प्रसितिम्, trap, (प्रसितिं जालम् — *Sayana*).

17. **Samvatsarinam,** संवत्सरीणम्, all the year round, throuhout the year.

marman, मर्मन्, vital parts.

Piyusam, पीयूषम्, by ambrosia, or the clot of milk (पीयूषं पीयूषेण; a case of विभक्ति-व्यत्यय — *Sayana*)

23. **Visena,** विषेण, by the all pervading (विषेण व्याप्तेन — *Sayana*)

Raksah, रक्षसः, of the demon or devil, injuring ones; disease-producing germs of invisible bodies (रक्षांसिक्रिमि कीटान् — V. 83 2); Raksas, रक्षस्, is so calld because life has to be protected, रक्ष्, from him, or because he attacks (क्षण्) in solitary places (रहसि), or he approaches (नक्ष्) at night (रात्रौ) — (रक्षो रक्षितव्यमस्मात् । रहसि क्षणोतीति वा । रात्रौ नक्षत इति वा — Nir. VI. 18)

Any person, creature, insect, worm, germ, virus etc. against whom protection is sought is raksas; night usually is the time when he or it attacks. Raksas has to be destroyed. Hot radiations from fire and actinic rays of light help us best in killing these creatures and infections (Nir. on V. 2.9; V. 83.2).

A few of the important references are:

रक्षः	— I. 35.10; II. 23.14; III. 15.1; IV. 4.1; V. 42.10; VI. 21.7; VIII. 23.14; IX. 63.29; X. 76.4; 87. 23.25.
रक्षसम्	— IX. 104.6
रक्षसा	— IX. 85.1
रक्षांसि	— I. 79.12; VI. 16.29; VII. 15.10; VIII. 23.13; IX. 17.3; X. 36.4; 87.9; 98.12; 187.3.

Later Sanskrit literature uses the term राक्षस in the sense of the wicked person, but the Vedic term is रक्षस् (राक्षस, born of रक्षस्).

Raksas is the cause of disease; this is clear from the passage: अग्न बाधस्व वि मृधो वि दुर्गहापामीवामपरक्षांसि सेध — X. 98.12, (amivam — disease); drive away disease, drive away raksas — *Wilson*).

Tigmena socisa, तिग्मेन शोचिषा, by actinic radiations (or sharp flames).

24.kimidina (किमीदिना) is a malignant creature i.e. a vagabond, who goes about saying "what now? what now? or what is this, what is this? (किम्, किम्) for the sake of back-biting. Mosquito or bug is a Kimidin (किमीदिने । किमिदानीमिति चरते । किमिदं किमिदमिति वा — Nir. VI. 11 on VII. 104.2). The word occurs only at three places in the Ṛgveda;

किमीदिना — VII. 104.23; X. 87.24

किमीदिने — VII. 104.2

See in the Atharvaveda the passages like:

यन्तुयातवः पुनर्यन्तु किमीदिनः (or किमीदिनीः) (II. 24. 1-8).

For Krimi, क्रिमि, see Av. II. 31. 1-5 — दृष्टमदृष्टम् (2); शिप्यानशिप्यान् (3); present on hills, forests, plants and cattle (5); also Av. II. 32. 1-5.

Hymn 88

For verses 1, 4, 6, 10, 11, 17 and 19, see Nir. VII. 25; V. 3; VII. 27; VII. 28; (II. 13; VII. 29); VII. 30 and VII. 31 respectively.

The deities (or the topics) are fire (Agni) in the form of Vaisvanara (leader-in-Chief) and the Sun (Surya), and the Ṛsi is Murdhanvat, of the race of Angiras (मूर्धन्वानांगिरसः). Agni, अग्नि — the Nirukta deals with the subject of Agni (fire; fire-divine; also one of the names of God). Its sphere is the earth; he is the foremost leader (अग्निः कस्मात्? अग्रणीर्भवति — Nir. VII. 14); he is leader foremost in sacrifices (अग्रं यज्ञेषु प्रणीयते); he makes everything, to which it inclines; a part of itself (अङ्गं नयति सन्नममानः).

According to Sthaulasthivi (स्थौलाष्ठीवि), Agni is also so called because he is a drying agent (अक्नोपनो भवतीति); it does not make wet; it does not moisten (न क्नोपयति न स्नेहयति — Nir. VII. 14).

According to Sakapuni (शाकपूणि), it is derived from three verbs: from going; from shining, or burning and from leading (इतात् अक्तात् दग्धाद्वा नीतात्) — Nir. VII. 14). He, indeed takes the letter *a* from the root *i* (to go), the letter of g (ग्) from the root anj, अञ्ज (to shine); or dah to burn, with the root ni, नी (to lead), as the last member (स खल्वेतेरकारमादत्ते गकारमनक्तेर्वा दहतेर्वा नीः परः — Nir. VII. 14)

Again, according to Yaska, Agni is all the deities (अग्निः सर्वादेवताः — Nir. VII. 17); and in this connection, the इन्द्रं मित्रं वरुणमग्निमाहुः — I. 166.16, verse is quoted.

This explains why the word Agni is twice repeated in this verse: the second Agni is the all names-embracing Agni, सर्वदेवता: अग्नि ; whilst the first one is bracketted with Indra, Mitra, Varuna, Agni, Divyah, Suparnah, Garutman. Yamá and Matarisvan.

(i) एकं सद्विप्राबहुधा वदन्ति अग्निम् — Agni (the all-names embracing) is spoken of by seers under different names.

(ii) They address Him as; इन्द्रं, मित्रं, वरुणं, अग्निं, दिव्यं सुपर्णं गरुत्मन्तम् (divine Garutman of beautiful wings), यमं, and मातरिश्वानम् (Nir. VII. 18).

Jataveda — Agni is also known as jatavedas (we shall call it omniscient-fire since he knows all created beings; he is known to all created beings, or else he pervades every created being, or he has all created beings as his property or wealth, or he has all created beings as his knowledge i.e. discernment. (जातवेदा: कस्मात्? जातानि वेद । जातानि वैनं विदु: । जाते जाते विद्यत इति वा । जातवित्तो वा । जातधन: । जातविद्यो वा जातप्रज्ञान: — Nir. VII. 19).

Vaisvanara — We shall name this Agni orFire as Leader-in-Chief. He is called Vaisvanara because he leads all men; or all men lead him; or else Vaisvanara may be a modified form of visvan — ara (विश्वान्+अर), i.e. who pervades all created beings. (वैश्वानर: कस्मात्? विश्वान् नरान् नयति । विश्व एनं नरा नयन्तीति वा । अपि वा विश्वानर एव स्यात् । प्रत्यृत: सर्वाणि भूतानि । तस्य वैश्वानर: — Nir. VII. 21).

1. Normally, it is regarded that this hymn (X.88) is dedicated to Vasivanara, the sun, but according to Yaska, this is devoted to the very terrestrial fire (एतद्यविम्यान्तोयं सूक्तं सौर्यवैश्वानरं भवतित्यस्यैव तद् भवति — Nir VII. 24; 25).

The undecaying and pleasant libation to be drunk is sacrificed in fire which touches heaven and knows the sun. For its maintenance, existence and support, the gods spread it with food.

We have in VI. 8.4, that "the messenger brought Agni from the sun, and Matarisvan brought Vaisvanara from afar.(आ दूतो अग्निमभरद् विवस्वतो वैश्वानरं मातरिश्वा परावत: , VI. 8.4). Matarisvan is Vayu or air; it breathes in the atmosphere and hence it is so called.

4. **Sa patatritvaram stha, jagat yat svatram agnir krnot jatavedah** — स पतत्री त्वरं स्था जगत् यत् श्वात्रं अग्नि: कृणोत् जातवेदा: — And he the winged one, Agni, who has all created beings as his property made quickly whatever moves (जगत्) , the immovable (स्था) , and the movable.

The word श्वात्रं (Svatram) is a synonym of quick; it is of swift motion (श्वात्रमिति क्षिप्रनाम । आशु अतनं भवति — Nir V. 3. The word svatram is not listed by Yaska in Nigh. II. 15 with 26 synonyms ofक्षिप्र).

6. At night, Agni becomes the head of the world. Then in the morning he is born as the rising sun. This is the supernatural power of the holy ones, that with full knowledge, he accomplishes the work so quickly.

Murdha, मूर्धा, the head, is so called because the body depends on it. He who is the head of all beings at night is Agni, thence he himself is born as the sun rising in the morning. They know this profound wisdom of the holy gods who accomplish sacrifices; the work that he performs with all knowledge i.e. hastening he goes through all places. (मूर्धा मूर्तमस्मिन् धीयते । मूर्धा यः सर्वेषां भूतानां भवति नक्तमग्निः ततः सूर्यो जायते प्रातरुद्यन्स एव । प्रज्ञां त्वेतां मन्यन्ते यज्ञियानां देवानां यज्ञसंपादिनाम् । अपो यत् कर्म चरति प्रज्ञानन्सर्वाणि स्थानान्यनुसंचरति त्वरमाणः — Nir. VII. 27).

10. With a hymn, in heaven, the gods generated Agni, who fills both heaven and earth, with powers. They make him for threefold existence indeed. He ripens herbs of every kind.

Tredha bhuve, त्रेधाभुवे — for threefold existence, i.e. for the terrestrial, atmospheric, and celestial (according to Sakapuni) (तमकुर्वं स्त्रेधाभावाय । पृथिव्यामन्तरिक्षे दिवीति शाकपूणिः — Nir. VII. 2.8).

11. When the holy gods set him, the son of Aditi in heaven. When the ever-wandering pair come to life, then they behold all the worlds.

Carisnu mithunau चरिष्णू मिथुनौ, **the wandering couple, i.e. the couple that always wanders together, i.e. the sun and the dawn, were created (चरिष्णू मिथुनौ प्रादुर्भूतौ सर्वदा सहचारिणौ उषाश्चादित्यश्च Mithunau, मिथुनौ, the couple; now is the word mithuna derived? It is derived from the root mi, मि, meaning to depend (मिथुनौकस्मात् मिनोतिः श्रयति कर्मा) ; with the suffix thu, थु or tha, थ, having the root ni (नी) or van (वन्) as the last member (थु इति नामकरणः । थकारोवा । नयतिः परः वनिर्वा) . Depending on each other, they lead each other, or win each other.) — Nir. VII. 29.**

Aditya, आदित्य, the son of Aditi; i.e. the sun. There are numerous adityas, such as Mitra, Varuna, Aryaman, Daksa, Bhaga, Amsa (आदित्यः कस्मात् आदत्तेरसान् । आदत्ते भासं ज्योतिषां । आदीप्तो भासेति वा । अदितेः पुत्र इति वा — From what roof is Aditya derived? He takes the fluids; he takes (i.e. eclipses) the light of the luminaries, or he blazes with lustre, or he is the son of Aditi; अल्प प्रयोगं त्वस्यै - तदर्चाभ्याम्नाये सूक्तभाक् । this last epithet, however, is rarely applied to him in the text of the Ṛgveda, and he has only one hymn addressed — "सूर्यमादि तेयम् — X. 88.11) — Nir. II. 13.

17. Where the lower (अवर) and the higher (परः) dispute (वदेते) , as to which of us, thé two leaders of sacrifice (वैश्वानर सूर्यः) , knows more. The friends who enjoy together, and accomplish the sacrifice, were competent. Now who will decide this?

The lower is the terrestrial Agni; and the higher is the atmospheric

Agni. They dispute as to which of us two know more about the sacrifices. (Nir. VII. 30).

19. The above verse (17) should be read in conjunction with the present verse: O Matarisvan, as long as the birds of beautiful wings (सुपर्णः सुपतनाः) wear directly the illumination of dawn (यावत् मात्रं उषसः प्रत्यक्षो भवति प्रतिदर्शनमिति वा), so long the Brahmana sitting lower than the sacrifice and approaching the sacrifice, bears it.

The particle of comparison (न) is here used in the sense of directly: as place is directly here (अन्युपमानस्य सम्प्रत्यर्थे प्रयोगः). As long as birds of beautiful wings, which fly in a beautiful manner, i.e. these nights, O Matarisvan, wear the light of the bright colour, so long the Brahmana sacrificer, who approaches the sacrificer and sits lower than this sacrificer, i.e. this Agni bears it. (एता रात्रयो वसते मातरिश्वञ्ज्योतिर्वर्णस्य । तावदुपदधाति यज्ञमागच्छन् ब्राह्मणो होतास्याग्नेर्होतुरवरो निषीदन् — Nir. VII. 31).

Hymn 89

For verses 5, 6 and 10, see Nir. V. 12, V. 3 and VII. 2 respectively.

The theme is Indra, and the Ṛsi is Renu of the family of Visvmitra (रेणुर्वैश्वामित्रः)

1. Indra is here the sun, the sun-Divine; and lastly, the resplendent Lord.

3. Again, Indra means here either the sun or the resplendent Lord.

Samanam, समानं, along with me (समानं मयासह — *Sayana*)

Asmai, अस्मै, for him, for Indra.

Anapavṛta, अनपवृत्, unceasing, continuous (अनपावृत् अपगतिरहितम्)

Navyam brahma, नव्यं ब्रह्म, new song (ब्रह्म स्तोत्रम्)

Pṛstheva, पृष्ठेव, like perticularised praises. (पृष्ठेव पृष्ठ संज्ञकानि स्तोत्राणीव — *Sayana*)

Janimai, जनिमानी, born at sacrifices (जनिमानि यज्ञेषु जातानि), See also III. 4.10; 38.8; IV. 1.7; 27.1; VII. 2.10; 42.2; 60.3; IX. 83.4; 108.3; X. 89.3

Aryah, अर्य, enemies (अर्यः अरीन् शत्रून — *Sayana*)

Vicikaya, विप्रचिकाय, overcomes (विचिकाय विचिनोति); also knows

Sakhayam na ise, सख्यं न इषे, desires no friend.

4. Sagarasya budhnat, सगरस्य बुध्नात्, from the depths of an ocean or the firmanent, sagarah and samudrah are synonyms of antariksa (Nigh. I.3).

5. With infused energy, rushing to the attack, shaker, impetuous, great hero and foaming, Soma surpasses all plants and trees. All the counter measures did not deceive Indra.

This verse is applicable to Soma and Indra both. Indra is called Soma also.

Apantamanyuh, अपान्तमन्युः, with infused energy (आपातित मन्युः — Yaska, *Sayana*) appeasing wrath — *Wilson*).

Trpala'prabharma, तृपलप्रभर्मा, striking quickly; rushing to the attack (प्रवर्षिक्षिप्रप्रहारी — *Sayana*; क्षिप्रप्रहारी, सृप्रप्रहारी, तृप्रप्रहारी — Nir. V. 12)

Dhunih, धुनिः, shaker (धुनिः धुनोतेः — *Yaska*; शत्रूणां कम्पयिता, intimidating foes — *Sayana*, *Wilson*).

Simivan, शिमीवान्, doer of great deeds (or impetuous) (शिमीवान् कर्मवान् — *Sayana*; शिमीति कर्मनाम । शमयतेर्वा । शक्नोतेर्वा — Nir. V. 12).

Saruman, शरुमान्, possessor of weapons or armed with weapons (शरुम् हिंसकमायुधम्; शरुमान् आयुधवान् — *Sayana*, i.e. a great hero), see the follow terms: शरुः — I. 172.2; 186.9; VIII. 67.15; 20, शरुम्: VII. 71.1; VIII. 18.19; X. 99.7 शरुमान्:–X. 89.5.

Rjisi Somah, ऋजीषी सोमः, possessing the stale residue; foaming Soma. (ऋजीषी सोमः । यत्सोमस्य पूयमानस्यातिरिच्यते तद् ऋजीषमपार्जितं भवति । तेनर्जीषी सोमः — that which remains as residue after Soma is strained is called rjisam, ऋजीषम्, i.e. something which is thrown away; hence Soma is called rjisi, i.e. containing the residue — Nir. V. 12).

Rjisi is an epithat of Indra also, the wielder of thunderbolt. (cf. ऋजीषी वज्री — V. 40.4)

Indra is also called rjisi, because his steeds are fed on the residue of Soma (cf. धान्यां ते हरी धाना उपऋजीषं जिघ्रताम् — Kuntapa Adhyaya 66); perhaps an untraced reference; Nir. V. 12).

Wilson writes about this verse: "This verse is obscure, partly becasue the words are unusual, partly because there is a confusion between Indra and Soma. Yaska does not afford much aid."

6. Soma whose (greatness) neither heaven nor earth, nor waters, nor atmosphere, nor mountains (fathomed), has flowed.

Aksah, अक्षाः, flows; according to some Aksah is derived from अश्, to go; see also IX. 107.9; Samaveda: अनूपे गोमान् गोभिरक्षाः । सोमो दुग्धाभिरक्षाः 1 — when the cowherd dwells with kine in a watery place, Soma flows from the milked cows — Nir. V. 3; अक्षाः क्षरति — *Sayana*; Rv. IX. 107.9; Samaveda II. 3.2.12.2 (998)

Viluh, वीळुः, firm (वीळुः दृढम् — *Sayana*).

10. **Indro diva indra ise prthivyah,** इन्द्रो दिव इन्द्र ईशे पृथिव्याः — Indra rules heaven, Indra the earth — As an illustration of the indirectly addressed verses composed in all the cases of nouns, but the verb of the third person — परोक्षकृताः सर्वाभिर्नामविभक्तिभिर्युज्यन्ते । प्रथम पुरुषैश्चाख्यातस्य — Nir. VII. 2).

Medhiranam, मेधिराणाम्, men of wisdom.

Kseme-yoge, क्षेमे-योगे, for the preservation (क्षेमे), and acquirement (योगे).

योगक्षेमम् — X. 166.5

योगे क्षेमे — V. 37.5; VII. 54.3; 86.8; X. 89.10

11. **Ksistibhyah,** क्षितिभ्यः, than the mankind; than the land (क्षितिभ्यः मनुष्येभ्यः) (क्षितयः मनुष्यनाम Nigh. II.3; क्षितिः पृथिवी नाम Nigh. I.1)

Aktubhyah, अक्तुभ्यः, than the nights (रात्रिभ्यः)

Dhaseh, धासे: than the raceptacles; the holding space (धासे: धारकस्थानात् — *Sayana*)

Jmah, ज्मः , then the earth (ज्मा पृथिवीनाम — Nigh. I.1)

Prathasah, प्रथस: , than the extension or space (प्रथसः प्रथिम्नः — *Sayana*)

12. **Hetih,** हेतिः , bolt or weapon (वज्ररूपमायुधम् — *Sayana*)

Hesasa, हेषसा , with loud-sounding bolt or arrow (शब्दकारिण्या हेत्या — *Sayana*).

Asinva, असिन्वा , invincible (असिन्वा भेदनरहितम् — *Sayana*).

13. **Anu,** अनु , follow, in service of, attend.

14. **Karhi, svit,** कर्हिस्वित , when (कर्हिकदा)

Raksah, रक्षः Raksas, wicked persons, evil forces.

Bhindah, भिन्दः , to cleave; to exterminate (भिन्दः भिन्धि — *Sayana*).

Mitrakruvah, मित्रक्रुवः , enemies of friendly people (मित्रक्रुवः मित्राणां क्रूरस्य कर्मणः कर्तारो जनः — those people who treat or injure friends with cruelty. —*Sayana*).

The term mitrakruvah does not occur anywhere else in the Ṛgveda.

According to Wilson, Mitrakrus are a kind of demon.

15. **Oganasah,** ओगणासः , they who gather in groups. (ओगणासः संघेपुनः — *Sayana*)

Andhena tamasa, अन्धेन तमसा , with dense, thick or gloomy darkness.

16. **Sahutim,** सहूतिं , collective praises (सहूतिं स्तुतिम् — *Sayana*); mass-prayers; community praises.

17. **Visvamitrah,** विश्वामित्राः , friends of universal popularity; friendly to everyone.

Hymn 90

For verse 16, see Nir, XII. 41

The deity or the devata is Purusa, the Cosmic Man, and hence it is called the Purusa Sukta. The Ṛsi is Narayana, नारायण, a conceptual name, — not a historical person. The entire hymn has 16 verses in the Anustup metre (32 syllables), except the last verse in Tristubh (44 syllables). It is repeated in the Yajurveda also with verbal and sequence variances, (XXXI, 1-16); and also in the Atharvaveda (XIX.6). The word "purusa" (पुरुष) means "living spirit embodied". The soul, when born in a body of annamaya, pranamaya, manomaya, vijnanamaya and anandamaya sheaths, is known as "purusa". God, present as if (as He is) in His entire creation is also known as the Virat Purusa (Cosmic Person) or Cosmic Man. The Society Organism, with all classes of men and other living beings, is also called purusa.

Purusah (पुरुषः, person) puri + sadah (पुरिष्सादः), i.e., one who sits in a city); or is derived from the root पृ, to fill, i.e. he fills the interior with reference to the inner soul (पुरुषः पुरिषादः । पुरिशयः । पूरयतेर्वा । पूरयत्यन्तरित्यन्तरपुरुष - मभिप्रेत्य — Nir. II.3)

This entire universe is filled by that inner soul, to whom there is nothing subsequent, than whom there is nothing more minute, nor more great, and immovable like a tree, who alone lives in heaven:

यस्मात्परं नापरमस्ति किंचित्,
यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवितिष्ठत्ये -
कस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥

— Tait, Aranyaka,

X. 10.23; also Sveta. up. III.9

In another passage of the Nirukta, we have purusa (पुरुष, man) puri +saya (i.e. city-dweller (पुरुषं पुरिशय इत्याचक्षीरन — Nir I.13; पुरि संसारे शेते सर्वमभिव्याप्य वर्तते, स पुरुषः परमेश्वरः, God rests in the complete creation and He is also purusa. *Daya.* The soul rests in a city (the human body, for example) which has eight cakras and nine doors (अष्टाचक्रा नवद्वारा देवानांपूरयोध्या — Atharvaveda XII.2.31)

Why God, the creator, the all-pervading, is purusa or city-dweller, Dayananda writes: पुरि सर्वस्मिन्संसारेऽभिव्याप्य सीदति वर्तत इति, पूरयतेर्वा या स्वयं परमेश्वर इदं सर्वं जगत् स्वस्वरूपेण पूरयति व्याप्नोति तस्मात्स पुरुषः । The entire universe, being omnipresent, is our Lord's city; He fills it up completely by His own nature; He is all-pervading; and hence our Lord is called purusa, The verses of the Purusa-Śukta occur in all the four Vedas, with occasional differences. The concordance is given in the following table:

Ṛgveda, X.90	Yajuh, XXXI	Atharva, XIX.6
1. सहस्रशीर्षा०	1	1*
2. पुरुष एवेदं०	2	4
3. एतावानस्य०	3	3*
4. त्रिपादूर्ध्व०	4	2*
5. तस्माद् विराड०	5	9*
6. यत्पुरुषेण०	14	10
7. तं यज्ञं बर्हिषि०	9	11*
8. तस्माद्यज्ञात्सर्वा०	6	14
9. तस्माद्यज्ञात्सर्वहुत ऋच:०	7	13
10. तस्मादश्वा०	8	12
11. यत्पुरुषं०	10	5
12. ब्राह्मणोऽस्य०	11	6*
13. चन्द्रमा मनसो०	12*	7
14. नाभ्या आसीद०	13	8
15. सप्तास्या०	15	15
16. यज्ञेन यज्ञ०	16	—

(Asterisks indicate verbal differen

The thirty-first chapter of the Yajurveda has in all 22 verses, the last six of which are unique by themselves. The Atharvaveda verses have significant verbal differences (particularly those marked with asterisks. The last one (16): मूर्ध्नो देवस्य बृहतो अंशवः सप्त सप्ततीः does not occur anywhere else in the Ṛgveda or the yajurveda. In the Samaveda Saṃhita, the verses 617 to 621 (1.6.3.4. 3-7) have the Ṛsi as Narayana, and Purusa as devata. (सहस्रशीर्षा ०। त्रिपादूर्ध्व ०, पुरुष एवेदं ०, तावानस्य महिमा०, and ततो विराड० – verbal differences).

Sayana and Mahidhara concur in identifying Purusa with Viraj, the aggregate of all living beings, spirit embodied in the egg of Brahma, i.e. the universal spirit animating all creation. (तस्मात् आदिपुरुषात् विराट् ब्रह्माण्ड देहः अजायत उत्पन्नः। विविधानि राजन्ते वस्तून्यत्रेति विराट्। ...... । परमात्मा स्वयमेव स्वकीयया मायया विराड् देह ब्रह्माण्डरूपं सृष्ट्वा तत्र जीवरूपेण प्रविश्य ब्रह्माण्डाभिमानी देवतात्मा जीवोऽभवत् — *Sayana* on X. 90.5). Sayana was unnecessarily influenced with Sankara's Neo-Vedantism. Dayananda also commented on the Purusa Sukta in his Ṛgvedadi-bhasya-bhumika, the Yajurveda version. This hymn has also been translated by Colebrooke (Misc. Essays), Burnouf (Introd. to the Bhagavata Purana).

1. **Sa bhumim visvatah vṛtva dasangulam ati-atisthata,** स भूमिं विश्वतः वृत्वा दशाङ्गुलं अति अतिष्ठत् — investing the earth in all dimensions exceeds it by a space measuring ten fingers.

2. **Sahasra sirsah,** सहस्र शीर्षाः, a thousand heads, by thousand is meant an infinite number (सहस्राणि असंख्यातानि अस्मदादीनां शिरांसि यस्मिन् पूर्णे पुरुषे परमात्मनि स सहस्रशीर्ष पुरुषः) — thousands of heads, of men and other creatures are in His creation, and hence He is called as one with a thousand heads. And similarly, He is one with infinite number of eyes, feet etc. (सहस्राक्षः सहस्रपात्) — *Daya.*

Atya atisthat dasangulam, अत्यतिष्ठत् दशांगुलम्, Mahidhara and Sayana both interpret on same lines. According to Mahidhara, it may also mean that the human soul, extending from the navel, takes up its abode in the heart — a doctrine supported by the upanisads also. Hence Colebrooke renders it "Stands in the human breast".

According to Dayananda, the whole creation is of ten-fingers measure (दशांगुलम्), by analogy: the ten are 5 gross elements (earth fire, air, water and ether), 5 subtile elements in the casual form — thus the ten components; the ten may equally by 5 vital breaths (prana, apana, vyana, samana and udana) and 4 antahkarana catustaya — the mental system, mind intellect, citta, and ego (मन, बुद्धि, चित्त, and अहंकार) and the tenth, the soul itself. (दशांगुलमिति ब्रह्माण्ड हृदयोपलक्षणम्। अंगुलमित्यवयवोपलक्षणेन मितस्य जगतोऽत्र ग्रहणं भवति — See Ṛg. Bhumika — *Dayananda*).

2. **Yat annena atirohati,** यत् अन्नेन अतिरोहति, for He mounts beyond his own

condition for the food of living beings (*Wilson*). He rises beyond by food, or He is that which expands by nourishment (*Muir*); that which grows by nourishment (Colebrooke); according to Dayananda, the material cause, the Prakṛti is the anna or food, by which He creates (पुरुषो यदस्मादनेन पृथिव्यादिना जगत सहातिरोहति व्यतिरिक्तः सन् जन्मादि रहितोऽस्ति, तस्मात् स्वयमनः सन् सर्वं जनयति; स्वसामर्थ्यादि कारणात् कार्यं जगदुत्पादयति) ; by His own nature. He as the First Cause creates the entire universe out of the material cause, the Prakṛti, while He himself remains aloof and undergoes no change — *Daya.*). According to Sayana, the food of living beings is anna. (यत् यस्मात् कारणात् अन्नेन निमित्तभूतेन, अतिरोहति स्वकीयां कारणावस्थामतिक्रम्य परिदृश्यमानां जगदवस्थां प्राप्नोति तस्मात् प्राणिना कर्मफलभोगाय जगदवस्था स्वीकारान्नेदं तस्य वस्तुत्वम् —*Sayana*

Brahman or the Supreme Reality assumes the condition of the world in order that sentient beings may enjoy the fruit of their acts; but that is not his true condition. The notion is that the supreme spirit, which in its own state is inert (inactive) and undiscernible, becomes the visible world, that living beings may reap the fruits of their acts, and in-as-much-as-they may thereby acquire moksa or final liberation, the supreme spirit is the lord or distributer of immortality (anna = matter or Prakṛti — *Max müller* — *Wilson*.)

Uta amrtatwasya isanah, उतअमृतत्वस्य ईशानः lord of immortality (देवत्वस्य अयं ईशानः स्वामी — *Sayana*); He is the giver of immortality, i.e. giver of moksa, or final liberation (उतापि स एवेशान ईशनशीलः सर्वेश्वरोऽमृतत्वस्य मोक्षभावस्य स्वामीदातास्ति — *Daya.*)

3. **Padah asya visva bhutani,** पादोऽस्य विश्वाभूतानि — all beings are only one-fourth of Him. God is all pervading. The entire cosmos occupies only a quarter of Him. The rest three-fourth of our Lord is void (अस्यानन्तसामर्थ्यस्येश्वरस्य विश्वानि प्रकृत्यादि पृथिवी-पर्यन्तानि सर्वाणि भूतान्येकः पादोऽस्ति एकस्मिन् देशांशे सर्वं विश्वं वर्तते — *Daya.*).

Tripadasya'mrtam divi, त्रिपादस्यामृतं दिवि, His other three-fourths being immortal abide in heaven (अस्यदिवि द्योतनात्मके स्वस्वरूपेऽमृतं मोक्षसुखमस्ति । तथाऽस्य दिविद्योतके संसारे त्रिपाच्चजगदस्ति । प्रकाश्यमानं जगत् जगदेक – गुणमस्ति, प्रकाशकं च तस्मात् त्रिगुणमिति — The manifested world is only in one-fourth of Him while the manifaster Himself is three-times that much — *Daya.*).

4. **Sasananasane abhi'vyakramat,** साशनानशने अभिव्यक्रामत्, went to all animate and inanimate creation (यदेकमशनेन भोजन करणेन सह वर्तमानं जंगमंजीव-चेतनादि सहितं जगत्, द्वितीयमनशनमविद्यमानमशनं भोजनं यस्मिंस्तत् पृथिव्यादिकं च यच्चाहं जीवसम्बन्धरहितं जगदस्ति, तदुभयं तस्मात् पुरुषस्य सामर्थ्यकारणादेव जायते — *Daya.*). The one is the living world of embodied souls, and the rest is the life-less inert creation.

5. **Tatah,** ततः, from Him; from that one-fourth (ततः आदिपुरुषात्, from the adi-purusa; from the first one — *Sayana*).

Virajo purusah, विराजोपुरुषः, from the first man, from the adi-purusa; **purusah** (पुरुषः) the presiding male or spirit; "life"; the Supreme Spirit who by His delusion (माया of the Vedantins) created the body of Viraj, i.e. the

Brahmanda, the egg of Brahma and entered into it in the form of life (*Wilson : Sayana*).

6. The sacrifice is conceptual or mental (मनसा हविष्ट्वेन संकल्प्य —*Sayánll*). Here is a reference to the cosmic sacrifice which always proceeds on. The spring season (with months madhu and madhava — Caitra and Vaisakha (मधु-माधव; चैत्र-वैशाख) are its butter; the Summer season is the fuel (corresponding to the months sukra and suci jyestha and Asadha, शुक्र-शुचि; ज्येष्ठ-आषाढ; शु), and the autumn season is the oblation — material corresponding with months isa and urja. Asvina and Karttika. (इष-ऊर्ज; आश्विन् – कार्तिक).

Season	Vedic Months	Constellation Months
Spring, Vasanta	Madhu-Madhava	Caitra-Vaisakha
Summer, Grisma	Sukrah-Sucih	Jyestha-Asadha
Rains, Varsa	Nabhah–Nabhasya	Sravana-Bhadra
Autumn, Sarada	Isah-Urjah	Asvina-Karttika
Snowy Winter, Hemanta	Sahah-Sahasya	Margasirsa-Pausa
Winter, Sisira	Tapah-Tapasya	Magha-Phalguna

(See Yv. XIII.25; XIV.6; XIV.15, XIV. 16; XIV.27; XV.57 respectively).

According to Sayana and others, the Gods immolated the Cosmic Man as the victim upon the sacred grass (यत्पुरुषेण हविषादेवा यज्ञमतन्वत) ; and from this victim the creation started as given in verses 8 to 11.

7. **Devah,** देवाः, men of enlightenment (देवाः विद्वांसः — *Daya.*).

Ṛsayah, ऋषयः, seers of the secrets of the Vedic verses (ऋषयः मन्त्रद्रष्टारः — *Daya*.). Persons possessing direct intuitive insight into duty; i.e. dharma, knowledge and its application. They by oral instructions handed down the hymn to later generations, who were destitute of the direct intuitive insight. The later generations, declining in power of oral communication, compiled this work, the Veda and the auxilliary Vedic treatises, in order to comprehend the meaning. (साक्षात्कृत धर्माण ऋषयो बभूवुः । तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान्संप्रादुः । उपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणायेमं ग्रन्थं समाम्नासिषुः । वेदं च वेदाङ्गानि च — Nir. I.20).

Sadhyah, साध्याः — competent persons; according to Sayana, such persons as are competent in creation like Prajapati and others (साध्याः सृष्टिसाधन योग्याः प्रजापति प्रभृतयः — *Sayana*); according to Dayananda in human society, Sadhyas are not conceptual persons; they are adepts in any sphere of competency, scientists and technologists (साध्याः साधनवन्तः कृतसाधनाश्च) ; and in that sense, an enlightened person, or an expert may be called a Sadhya साध्याः ज्ञानिनः — Daya.). This word is used twice in the Purusa Sukta, and once in the First Book of the Ṛgveda.

साध्य — I.164.50 (अस्यवामीयसूक्त); X.90.7; 10 and no where else in the Rgveda. (In the Cosmic Creation, God, the creator, does not take help from any Jiva, either mukta or in bondage.)

Barhisi, बर्हिषि, in the barhi or yajna: बर्हिषि मानस यज्ञे — *Sayana*); in the cavity or space in the heart (बर्हिषि हृदयान्तरे — *Daya.*).

Barhi, बर्हि, is a word of wide connotations and it has been used with several modifications in the Rg Samhita, the most common being barhih and barhisi:

बर्हिः – I.13.5; II. 3.8; III. 4.4; IV. 9.1; VI. 11.5; VII. 2.4; VIII. 1.8; IX.5.4; X. 30.15 and numerous other entries.
बर्हिः – (all anudatta) — II. 3.4; X. 70.4
बर्हिःऽइव – I.116.1; V. 12.5
बर्हिःऽस्थाम – III. 42.2
बर्हिषः – VI. 12.1; VII. 33.1; 43.3; VIII. 13.4; 15.5; X. 35.9; 131.2
बर्हिषि – I.12.4; II. 6.8; III. 35.6; IV. 6.4; V. 11.2; VI. 16.10; VIII. 13.24; IX. 19.3; X. 14.5. and others.
बर्हिष्ठम् – III. 13.1
बर्हिष्मती – I. 117.1
बर्हिष्मते – I. 51.8; 53.6; V. 2.12
बर्हिष्मत्ऽभिः – VIII. 70.14
बर्हिष्मान् – IX. 44.4
बर्हिष्येषु – X. 15.5
बर्हिऽसदः – IX. 68.1; X. 15.3; 4
बर्हिऽसदम् – II. 3.3; V. 44.1
बर्हिऽसदा – VII. 2.6
बर्हीः – IV. 16.12

8. **Yajnat,** यज्ञात्. Here, according to Dayananda, the word Yajnat is used for God, the creator, "from Him" (सच्चिदानन्द लक्षणात् पूर्णात् पुरुषात्)

Sarvahutah, सर्वहुतः, from the most revered, most invoked all-powerful God, (सर्वपूज्यात् सर्वोपास्यात् सर्वशक्तिमतः परब्रह्मणः — *Daya.*).

Tasmat Yajnat sarvahutah, तस्मात् यज्ञात् सर्वहुतः — from that victim in whom the universal oblation was offered, (सर्वात्मकः पुरुषः यस्मिन् यज्ञे हूयते, सोऽयं सर्वहुत् । तस्मात् मानसात् यज्ञात् — *Sayana, Wilson*).

Prsadajyam, पृषदाज्यम्, any food that sustains is Prsad, derived from "पृषुसेचनेधातु: । पर्षन्ति सिञ्चन्ति क्षुनिवृत्त्यादि दध्यादिकमन्नादि यस्तु यस्मिंस्तत्पृषत् — *Daya.*).

Ajym, आज्यम्, clarified butter or ghee, Butter, honey, milk, all these are ajya (घृतं मधु दुग्धादिकं आज्यम् — *Daya.*).

Three kinds of animals, wild animals (आरण्याः वनस्थाः), cultivated or

domesticated like cattle (गा, अश्व, अज and अवि, cow, horse, goat and sheep and vayavya, or birds, i.e. those who fly in air (वायुसह चरितान् पक्षिणः — *Daya*.).

Vayavyan, वायव्यान्, birds and the like. Also over whom Vayu presides (वायव्यान् वायु-देवताकांल्लोकप्रसिद्धान् — *Sayana*; वायवः स्थेत्याह वायुर्वा अन्तरिक्षस्याध्यक्षा: अन्तरिक्ष देवत्याः खलु वै पशवः वायव एवैनान्परिददाति — Tait. Br. III. 2.1.3)

9. **Tasmat yajnat,** तस्माद्यज्ञात्, from that yajna; yajna = Visnu = the all-pervading Lord (यज्ञो वै विष्णुः SBr. I. 1.2.13) or from that cosmic sacrifice. (यज्ञात् पूर्णात् पुरुषात् सर्वहुतात् सर्वपूज्यात्, सर्वोपास्यात् सर्वशक्तिमतः परब्रह्मणः — *Daya*.). "From that simple portion surnamed the universal sacrifice", meaning Purusta as the world (Colebroke); yajna means the material of sacrifice (यज्ञ = यज्ञसाधन) i.e. victim.

Rcah, ऋचः, the Rgveda or poems.
Samani, सामानि, the Samaveda or lyrics, the songs.
Chandansi, छन्दांसि, the Atharvaveda, the metres
Yajuh, यजुः the Yajurveda, the prose, the formulas.

10. **Asvah ca ubhayadatah,** अश्वाः च उभयादतः the horses were born, as well as the animals having two rows of teeth: That is camels, asses, and donkeys were also born early in the creation. (ये के चाश्वातिरिक्ताः गर्दभादयोऽश्वतरश्च उभयादतः उभयोर्भागयो र्दन्ता येषां ते उभयादतः- Mahidhara; उभयतो दन्ता येषां त उभयादतो, ये केचिदुभयादता उष्ट्र गर्दभादयस्तेऽप्यजायन्त — *Daya*.)

11. **Yat purusam vyadadhuh,** यत्पुरुषं व्यदधुः, from that cosmic Man, or the Cosmic Creator, Lord Paramesvara, or in that society, comprising of human population.

Katidha vyakalpayan, how many social divisions did come out. (यद्यस्मादेतं पूर्वोक्तलक्षणं पुरुषं परमेश्वरं कतिधा कियत्प्रकारैः व्यकल्पयन् सामर्थ्यगुणकल्पनं कुर्वन्तीत्यर्थः — *Daya*.)

The Society represents a person, then on this allegory, what constituted its mouth, its arms, its belly or thighs, and its feet. The answer is given in the next verse.

12. The Brahmana the class representing intelligentsia is mouth; that working for defence and safety, i.e. Ksattriya represents the two arms. The producers and distributors of wealth represent the thighs (the Vaisyas); the labour class or the Sudra represents the feet. Ajayat is as good as jayate (अजायत = जायते) because in the Vedic language, there is no restriction of tense: छन्दसि लुङ् लङ् लिटः — Panini III. 4.6; सामान्यकाले त्रयो लकारा विधीयन्ते — *Daya*:)

Brahmana, men of learning and of exemplary character (ये विद्यादयो मुख्यगुणाः सत्यभाषणोपदेशादीनि कर्माणि च सन्ति, तेभ्यो ब्राह्मण आसीत् उत्पन्नो भवति — *Daya*.).

Ksattriyah, or Rajanyah, क्षत्रियः = राजन्यः, persons with strength, valour and courage — बलवीर्यादिलक्षणान्वितो राजन्यः क्षत्रियः । तेन कृत आसीदुत्पन्नो भवति — *Daya*.).

Vaisyah, वैश्यः, persons devoted to agriculture, animal husbandry, trade and business (कृषि व्यापारादयोगुण मध्यमास्तेभ्यो वैश्यः वणिक्जनः —*Daya*.).

Sudrah, शूद्रः, the labour class, uneducated or illiterate, but good at manual work, of good physique, handsome, loyal, reliable and of high character (पादेन्द्रिय नीचत्वमर्यादाच्च मुदितत्वादि गुणेभ्यः शूद्रः सेवागुणविशिष्टः पराधीनतया प्रवर्तमानः — *Daya.*).

13 and 14. The allergory of the Cosmic Man continues:

Mind — Moon	Indra — Agni (Lightning and fire)
Eyes — The sun	Breath — Air or wind
Navel — Firmament	Feat — Earth
Head — Heaven	Ear — Quarters of space

15. Seven are enclosures (paridhis) —

1. Samudra or ocean	—समुद्र	
2. Vayu	—वायु	
3. Clouds	—मेघमण्डल	
4. Rain water	—वृष्टि-जल	
5. Wind	—वायु	
6. Dhananjaya	—सूक्ष्म धनञ्जय	
7. Sutratma	सूत्रात्मा	(Dayananda)

According to Sayana, the seven metres, Gayatri etc. are the seven paridhis; or the seven shallow trenches, three dug round the Ahavaniya fire place, three round the uttara Vedi, the northern altar, and the seventh dug round the sun, to keep off evil spirits.

Three into seven Samidhah, त्रिसप्त समिधः — Twenty one pieces of fuel wood, representing 12 months × 5 seasons + 3 worlds + 1 sun = 21 (द्वादशमासाः पञ्चर्तवस् त्रय इमे लोकाः असावादित्य एकविंशः — Tart. Sam. V. 1.10.3) or the three classes of seven metres. (3x7): (i) with correct number of syllables; (ii) with a few syllables less, and (iii) with a few syllables more. According to Dayananda, 21 fuel sticks represent:

1 subtile triad of Prakṛti, mind (buddhi) and the soul.
5 Organs of senses (eye, ear, nose, tongue, touch)
5 Organs of action (speech, foot, hand, urinary, organ, bowels)
5 Tan-matras (colour, taste, smell, sound and touch)
5 Elementary principles (earth, fire, air water and ether).

Total 21

Pasum purusam, पशुं पुरुषं, purusa as seer (पशुः सर्वद्रष्टाः पश्यतीति पशुः, whosoever sees is pasu, one who sees the inner meaning, a ṛsi, a seer (पशुः पश्यतेः — Nir. III.16).

Also the bound purusa as the victim, (अबध्नन् विराट् – पुरुषमेव पशुत्वेन भावितवन्तः — *Sayana*) The word pasu is derived from the verb पशु: to see (an independent root, according to Yaska, not from दृश); (see also SBr. VI. 2.1.4 — यद् पश्यत्तस्मादेते पशवस्तेष्वेतमपश्यत्तस्माद्ध्येते पशवः).

16. The gods worshipped sacrifice with sacred rites. Those were the first ordinances. Becoming great, they verily obtained heaven, where dwelt the earlier gods who are to be propitiated.

Gods worshipped Agni by performing sacrifies (i.e. by kindling fire). There is a Brahmana passage: Agni was the victim. They immolated him, with him they made sacrifice. Those were the first ordinances. Having become great, they verily enjoyed heaven together, where dwell the earlier goods who are to be propitiated i.e. who lead straight to the goal. "They are a group of gods whose sphere is heven" say the etymologists. The tradition is that that was the first epoch of gods. (अग्निना अग्निमयजन्त देवाः । अग्निः पशुरासीत् । तमालभन्त । तेनायजन्त — Ait. Br. 1.16.36, 38-40, Tait, Sam. VII. 7.26.1); तानि धर्माणि प्रथमान्यासन् । ते ह नाकं महिमानः समसेव्यन्त । यत्र पूर्वेसाध्याः सन्ति देवाः साधनाः । द्युस्थानो देवगण इति नैरुक्ताः । पूर्वं देवयुगमित्याख्यानम् — Nir. XII. 41)

Hymn 91

The theme of the hymn is Agni, the fire, the energy, fire-divine and the adorable Lord — The Ṛsi of this hymn is Aruna, the son of Vitihavya (अरुणो वैतहव्यः), most likely a historical person. The indication to the dravya-yajna (ecclesiastical) is indicated by the verse 10 (which contains terms like Potṛ, Ṛtviya, Nesṭṛ, Agnit (Agnidhra), Prasastṛ, Adhvariya, Brahma and Gṛhapati (The verse occurs in Book II also as II. 1.2.

1. **Damuna**, दमूना, the generous giver; the liberal; this is an epithat of Agni. We have in the Nirukta (IV.4) — Damunas, one who is inclined towards kindness, or one who is inclined to charity, or one wno is inclined to self-control (दम =self-control). (दमूना दममना वा । दानमना वा । दान्तमना वा); or also the word dama is a synonym of home, and hence the word damunas may mean "one who is devoted to home. (अपि वा दम इति गृहनाम । तन्मना स्यात् — Nir. IV. 4; दम गृहनाम — Nigh. III. 4; see जुष्टो दमूना अतिथिः दुरोणः — V. 4.5)

For damuna, see —

दमूनसः	— V. 42.12
दमूनसम्	— I. 141.11; III. 2.15; IV. 11.5; V. 8.1; X. 41.3
दमूनसि	— VIII. 50.10
दमूनाः	— I. 60.4; 68.5; 123.3; 140.10; III. 1.11; 17; 3.6; 5.4; 31.16; IV. 4.11; V. 1.8; 4.5; VI. 19.3; 71.4; VII. 9.2; X. 31.4; 46.6; 91.1

Idaspade, इळस्पदे = इळः पदे — at the foot or foot-mark or base of Iḍa, Ida, इळा, is a synonym of earth also (Nigh. I.1). In the ritual-literature, idaspada represents the Uttara Vedi, an altar constructed the north side (इळः इळायाः पदे स्थाने उत्तरवेद्याम् — Sayana). In verse 4, see इळायाः पदे ।

For इळः, इळस्पति and इळस्पदे, see: इळः III. 4.3; VII. 47.1; X.17.9. इळस्पति — V. 42. 14; VI. 58.4.

इळस्पदे — I. 128.1; II. 10.1; VI.1.2; X. 70.1; 91.1; 191.1.

2. The emphasis: गृहे-गृहे, वने-वने, जने-जने, विशंविशम् — a charming construction.

3. Another charming construction: सुदक्षो दक्षैः, क्रतुना सुक्रतुः, काव्येन कविः, वसुर्वसुः

10. Repetition of II. 1.2.

12. matayah, vacah, rcah, girah, su-stutitayah, मतयः, वाचः, ऋचः, गिरः, सुऽस्तुतयः, laudatory words (मतयः); eulogistic words and voices etc. - almost synonyms for words, Ṛks, words of praises, for obtaining wealth.

13. Jaya'iva patye usati suvasah, जायाऽइवपत्ये उशती सुवासाः — like a loving well-attired wife attracting her husband.

For jaya'iva (जायेव = जायाऽइव), see I. 66.3; 124.7; IV. 3.2; IX. 82.4; X. 10.7; 71.4; 91.13; of these, I. 124.7; IV. 3.2; X. 71.4; and 91.13 are जायेव पत्ये उशती सुवासाः

Hymn 92

The **Visvedevah**, Nature's all bounties, are the devata; and the Ṛsi Saryata, the son of Manu (शार्यातो मानवः)

Hymn 93

The devatah are the Visvedevah, all-gods or Nature's all bounties. The Ṛsi is Tanva, the sun of Pṛthu (तान्वः पार्थ्यः)

These names occur in verse 15.

1. Dyava-pṛthivi mahi bhutam uryin, द्यावापृथिवी महि भूतं उर्वीम्, heaven and earth be great (महि) and spacious.

Yahvi nari na rodasi sadam nah, यह्वी नारी न रोदसी सदं नः, mighty rodasi be ever with us like wives (ladies). There are 24 synonyms of dyava — pṛthivi — Nigh. III. 30.

7. For Ṛbhu Vaja, and others, see earlier notes.

15. For **tanvah**, see III. 31.2 and X. 93.15; for parthyah (पार्थ्यः) ; there is no other reference in the Ṛgveda.

Hymn 94

For verse 1, 2, 7, 9 see Nir. IX. 9; VII. 7; III. 9; II. 9 respectively

The deity is gravanah (ग्रावाणः) , a word, which has various meanings. In the Soma ritual, the word stands for the stores, used for bruising the Soma plant, and so extracting the sap. The ṛsi is Arbuda, a conceptual term (perhaps meaning the serpent also, the son of Kadru. In the latter Sanskrit literature, there are certain parables relating to Kadru and Vainateya.

The word Kadru occurs only once in the Ṛgveda (VIII. 45.26); it is interpreted by Ludwig as the name of a priest, but it more probably means a Soma vessel. अपिबत् कद्रुवः सुतमिन्द्रः सहस्रबाह्वे । अत्रादेदिष्ट पौंस्यम् — VIII. 45.26)

For Arbunda, see अर्बुदम् — I. 51.6; II. 11.20; 14.4; VIII. 32.26 अर्बुदस्य — VIII. 3.19; 32.3; X. 67.12

1. Let them proclaim. Let us proclaim. Address the stones who speak in return, when ye, O unsplit mountains, quick and rich in Soma, together bear the sound; i.e. invocation for Indra.

Sloka, श्लोक, call; it is derived from the root) शृ, to break open. (श्लोकः शृणोते — Nir. IX. 9).

Ghosom, घोषम्, sound the word is derived from the root, घुष्, to sound (घोषो घुष्यते — Nir. IX.9)

Sominah, सोमिनः, you are rich in Soma, or you are in the abodes of one who is rich in Soma. (सोमिनं यूयं स्थेति वा । सोमिनो गृहेष्विति — Nir. IX. 9)

2. **Hotuscit purve havih adyam asata,** होतुः चित् पूर्वे हविः अद्यम् आशत — Even before the sacrificer, they taste the delicious oblations. (This is a panegyric of stones. Or else they may be both anthropomorphic and unanthropomorphic or else the unanthropomorphic appearance of the gods, who are really anthropomorphic, i.e. their counterself in the form of action.

Abhe krandanti haritabhirasabhih, अभिक्रन्दन्ति हरितेभिरासभिः They shout with their green mouths. This is a panegyric of stones. As to the view that they are praised as associated with anthropomorphic objects, (we reply) that it is just the same (in the case of inanimate objects). (यथो एतत्पौरुषविधिकैः द्रव्यसंयोगैरित्येतदपि तादृशमेव — Nir. VIII. 7).

7. Worship them, who have ten protectors, ten girdling circles, ten yoko-straps, ten binding thongs, ten reins, who are immortal, who bear ten car-pole, and when yoked are ten.

Avanayah, अवनयः, fingers; so called because they promote actions (अवनयोऽङ्गुल्यो भवन्ति - अवन्ति कर्माणि — Nir III. 9); also they are so called because go foremost, or they act foremost, or they move foremost or they mark or they bend or from decorating (अङ्गुल्यः कस्मात्? अग्रगामिन्यो भवन्तीति वा। अग्रगालिन्यो भवन्तीति वा। अग्रकारिण्यो भवन्तीति वा। अग्रसारिण्यो भवन्तीति वा। अङ्कना भवन्तीति वा। अञ्चना भवन्तीति वा। अपिवाभ्यञ्चनादेव स्युः (Nir. III.8)

Kaksebhyah, कक्षेभ्यः, girdling circles, since they illumine actions (कक्ष्याः प्रकाशयन्तीति कर्माणि — Nir. III.9)

Yokebhyah, योक्त्रेभ्यः yoke-straps is explained by binding thong (योक्त्राणि — Nir. III.9).

Yojanbhyah, योजनेभ्यः, reins, since they penetrate actions (योजनानीति व्याख्यातम – Nir. III.9)

Abhisubhyah, अभीशुभ्यः, carpoles, अभीशवोऽभ्यश्नुवते कर्माणि

Dhuh, धूः, poles; the word is derived from the root dhurv, धूर्व, meaning to hurt; the other meaning of the same root is to support (धूर्धूर्वतेर्वधकर्मणः। इयमपीतरा धूरेव तस्मादेव — Nir. III.9).

9. **Hari,** हरी, two horses (हरी, अश्वौ — *Sayana*); the two forces: centripetal and centrifugal.

Gavi, गवि, with **adhisavana carm**, skin for filtration; also in the midspace, (गवि अधिषवण चर्मणि — *Sayana*),

Amsum, अंशुम्, Soma (अंशुं सोमम्; the elixir component.)

Indrah, इन्द्रः, the sun.

Hymn 95

For verses 5, 7, 10 and 14, see Nir. III.21, X.47, XI.36; and VII.3 respectively.

Here we have in this hymn a dialogue between Pururavas and Urvasi, and therefore, conceptual (in no way historical) are also the persons named as Pururava and Urvasi (पुरूरवा-उर्वशी) of the verses ascribed to them. The devata, or the theme, is the purport of the remarks of both of them.

Ṛsis: पुरूरवा ऐळः for verses 1, 3, 6, 8–10, 12, 14, 17 (देवता-उर्वशी)
उर्वशी : for verses 2, 4, 5, 7, 11, 13, 15, 16, 18 (देवता-पुरूरवा ऐळः)

Traditionally, Pururavas (पुरूरवस्) is regarded as a hero, and Urvasi (उर्वशी) an apsara or nymph. We have a mention of them in the Satapatha Brahmana also (XI.5.1.1); see also III.4.1.22; also Kathaka Samhita (VIII.10); and Nir. X.46–47. Here in these texts several verses of the Ṛgvedic dialogue find a setting in a continuous story. In the later Sanskrit literature, Pururavas is regarded as a king (another reference to him in the Ṛg verse I. 31.4. His epithet Aila, ऐळः, (SBr. XI.5.1.1), descendent of Ida (इळा), a sacrificial goddess) shows that Pururavas has not been a historical figure; most likely, he is mythological. The hymn is variously described by Yaska in his Nirukta. For references in the Ṛgveda, see –

उर्वशी – V.41.19; X.95.10

उर्वशीः – IV.2.18

उर्वशीम् – X.95.17

उर्वश्याः – VII.33.1

पुरूरवः – X.95.2; 5; 7; 11; 15.

पुरूरवसे – I.31.4

Sayana narrates a legend, which we shall give in abstract. Mitra and Varuna excited by the charms of Urvasi gave birth to Agastya, pronouncing at the same time an imprecation upon the nymph and condemning her to descend to earth and cohabit with a mortal. Ila or Ida, a Raja, having gone out hunting with the sons of Manu came to a place, where Uma, the daughter of the mountain, with her attendant nymphs, was worshipping Siva. In punishment for his intrusion, he was changed into a woman. Having prayed to Siva to be restored to manhood, he was referred to Devi, who allowed him to be alternately male and female, six months at a time. In the latter condition, Budha, the son of Soma became enamoured of her, and had a son by her who was called Pururavas and was Raja of Pratisthana (प्रतिष्ठान).

Pururavas became enamoured of Urvasi, who became his mistress on condition that if he should be ever naked in her sight except in bad, she should return to heaven; he was also to take charge of two pat rams belonging to her. They lived together four years, when one night, hearing the bleating of the rams, as they were being carried off by the gods, Pururavas sprang from the bed in pursuit, when a flash of lightning exhillited him to Urvasi naked. She consequently left him. Pururavas went in quest of her, and wandered about like one distracted, until he at length discovered her sporting

with her fellow-nymphs. He implored her to return, but she refused, calling him by various opprobrious names, as horse, brute, and the like (Sayana merely says vajra). This is the occasion of the dialogue of the present sukta, in which, however, Urvasi does not express herself in such unlady like language, nor are other particulars of the legend adverted to, beyond an illusion to the past cohabitation of the Raja and the nymph, and the unwillingness of the former to let her mistress depart. The Pauranika story is a very corrupt version conceived on the basis of a most natural dialogue in the present hymn. Sayana, in his commentary, quotes the Vajasaneyaka, or White Yajuh. But, in fact, we have not a trace of this dialogue in the Sukla Yajurveda Sảmhita. (Wilson).

5. **Trih sma mahnah snathayo vaitasena,** त्रिः स्म माह्नः श्नथयो वैतसेन, thrice during the day hast thou embraced me (thrice a day, you used to have an intercourse with me.

Vaitasena, वैतसेन, with penis; vaitasah and sepah (शेपः) are synonyms of penis. Sepah, शेपः, is derived from root शप्, to touch; and Vaitasah, वैतसः, it is faded (शेपः शपतेः स्पृशतिकर्मणः । वैतसो वितस्तं भवति – Nir. III.21; for Sepam, शेपं, see यस्यामुशन्तः प्रहराम शेपम् – X. 85.37).

7. On his being born, the goers (gnah), sat together and the rivers flowing by themselves strengthened him, when, O Pururavas, the gods strengthened thee for the great battle, for slaying the barbarian.

Gnah, ग्नाः, goers, i.e. waters, so called from going, or else the divine women, sat together (ग्नाः गमनाद् आपः । देव पत्न्यो वा).

Svagurtah, स्वगूर्ताः, flowing by themselves (स्वगूर्ताः स्वयंगामिन्यः – Nir.X.47)

10. **Urvasi,** उर्वशी, a name of naiad, or nymph, so called because she pervades wide regions (उरु+अश्, to pervade), or she pervades by means of thighs (ऊरु+अश्); or her desire is great (उरु+अश्, to desire. (उर्वश्यप्सराः । उर्वभ्यश्नुते । ऊरुभ्यामश्नुते । उरुर्वा वशोऽस्याः – Nir.V.13).

Apsarah, अप्सराः, a naiad, a nymph, is one who moves on water. Or else, the word अप्सस्, apsas, is a synonym of beauty; it is derived from the negative of root प्सा, to devour; it is not to be devoured, but to be gazed at, or to be made pervasive (अप्सरा अप्सारिणी । अपि वाप्स इति रूपनाम । अप्सातेः । अप्सानीयं भवति । आदर्शनीयम् । व्यापनीयं वा – Nir. V.13)

Apsara is one who possesses a beautiful person (तद्रा भवति रूपवती); the beauty is either acquired by her or given to her (तदनयात्तमिति वा । तदस्यै दत्तमिति वा । On seeing her, the seminal fluid of Mitra and Varuna fell down (तस्या दर्शनान्मित्रावरुणयो रेतश्चस्कन्द – Nir.V.13; Yaska refers to the verse: उतासि मैत्रावरुणो वसिष्ठोर्वश्या ब्रह्मन्मनसोऽधि) जातः । द्रप्सं स्कन्नं ब्रह्मणा दैव्येन विश्वेदेवाः पुष्करे त्वाददन्त – VII.33.11 Vaistha was born from the mind of Urvasi).

Urvasi, in fact, is lightning (विद्युत्) – उर्वशीविद्युत् (Durgacarya on the Nirukta: नित्यपक्षे तु उर्वशी विद्युत् –Skanda–svami; उर्वभ्यश्नुते, बहुव्याप्नोति आकाशे बहुव्यापिनी विद्युत्; since she is pervasive, and hence lightning; उरुभ्यां विस्तृताभ्यां धाराभ्यां शुष्कार्द्राभ्यामश्नुते व्याप्नोति हि विद्युत्, and thus Urvasi is a synonym of lightning. She flows through dry and wet both, she moves across clouds, across and through and through waters and hence, she is also known as apsara (अप्सरा अप्सारिणी। अप्सुसारिणी। आपो अन्तरिक्ष नाम – Nigh. I.3; अन्तरिक्ष सारिणी; apah, आपः is a synonym of atmosphere or midspace; lightning flashes through the midspace and hence she is apsara.

Apsah is synonym of beauty (अप्सः रूपनाम – Nigh. III.7); lightning is charming and beautiful.

The hymn deals with rains, clouds, and lightning.

14. **Sudevah adya prapatet anavrt etc.** सुदेवो अद्य प्रपतेदनावृत्.., the benevolent god may fly forth today and never return (quoted by Yaska, Nir. VII.3)

In conclusion, we may say, that Pururavas in this hymn may be: cloud, air, an enlightened person; and consequently urvasi would be lightning (विद्युत्), speech (वाक्) or a handsome lady (रूपवती).

Hymn 96

Indra's two horses, हरी, are the deities (हरि स्तुतिः) and Ṛsi is Baru of the race of Angiras; or Indra's son Sarvahari (बरु सर्वहरिर्वैन्द्रः).

The two horses represent the centrifugal and centripetal forces; tending away from a centre (to flee from) is centrifugal; and tending towards a centre is centripetal; They may be called efferent and afferent respectively (efferent, i.e. conveying outward or away; and afferent, i.e. bringing inward as nerves).

In this hymn, we have the usual details which relate to Indra: his two bay horses (1), Indra going to sacrifice, the Soma juice, golden-tinted (2), Indra showering rain like beautiful butter (1); his thunderbolt, or his punitive justice (3); bolt made of iron (3); Indra as the sun placed in the sky, like the banner (4); by His thunde.bolt, with yellow jaws, he destroys all foes (Ahi, अहि, 4). Indra has yellow locks (हरिकेश), the moisture – absorbing rays (5).

The following terms are expressive in verse 5; हरिकेश, हरिजात, अहर्यथा, हर्यतम्, हर्यसि.

हरिकेश - हरितरोमवत् अश्व, with yellow locks.

हरिजात - हरितवर्णः with golden hue.

अहर्यथा–अकामयथा:, स्तोत्रं हविर्वा; desire the oblation, हर्यतम्-कान्तम्; delightful (for वयं, the food).

हर्यसि कामयसे, thou desirest.

Similarly, हरिवन्तं, harivantam, in verse 7 means the sacrifice in which the Soma is presented. In verse 8 we have हरिश्मशारु:, yellow-bearded and हरिपा, the drinker of yellow (Soma) (हरितवर्ण सोमपा: – *Sayana*). In verse 9, we have हरिणो, any word for हयौ, the two bay-horses; or for the हरित वर्णे कनीनिके; and हरिणीशिप्रे, yellow jaws.

Finally, in verse 13, Indra is Lord of horses, drinks libations; the sacrifice is for Him alone; He exhilarates with sweet Soma; He is the showerer of rain.

Hymn 97

For verses 1, 3 and 11, see Nir. IX.28; VI.3 and III.15 respectively.

Medicinal plants and herbs are the deities and the conceptual Ṛsi is Bhisaj, भिषज् (the physician), the son of Atharvan (भिषगाथर्वण:). This hymn is repeated in the Yajuh text, XII. 75-96, 101, with verses 20 and 21 transposed in the yajuh as 95 and 94. The Yajuh Samhita has four verses extra on the same theme, 97 to 100.

1. I think, there are indeed one hundred and seven abodes of the tawny ones, the herbs, that were produced three ages before the gods, in days of yore.

There are three kinds of abodes, i.e. places, names, and species. Here species are meant. Or else, there are seven hundred vital parts of man, the herbs are applied on them (धामानि त्रयाणि भवन्ति। स्थानानि। नामानि। जन्मानीति। जन्मान्यत्राभिप्रेतानि। सप्तशतं पुरुषस्य मर्मणां तेष्वेना दधातीति वा – Nir IX.28)

3. **Virudhah,** वीरुध:, herbs; they are so called from growing (विरुह्) (वीरुध ओषधयो भवन्ति। विरोहणात्: Yaska quotes for this word: वीरुध: पारयिष्णव: – Herbs are our means of salvation (Nir. VI.3).

9. **Iskṛtih,** इष्कृति:, is the mother of plants, and hence you are

Niskṛti; निष्कृति: Both the words have same connotation; the unmaker or remedies of diseases, (nis, निस्, becomes is, इस्, by dropping the particle, n – न्- निष्करोति व्याधिं नाशयतीति निष्कृति: नि शब्दो बहुलम् III.1.17; इति प्रातिशाख्य सूत्रेणोपसर्गैकदेश नकार लोप: and thus निष्कृति becomes इष्कृति – *Mahidhara* on yv. XI.83).

11. **Atma yaksmasya nasyati pura jivagṛbho yatha,** आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा; the soul of consumption perishes before-hand as that of a captive bird. (Nir. III.15)

Atma, आत्मा, the soul; the word is derived from the root अत् (at), to go, or आप् (ap), to obtain, i.e., it may be called "obtained", in the sense that it is omnipresent. (आत्मा अततेर्वा। आप्तेर्वा। अपि वाप्त इव स्यात्। यावद् व्याप्तिभूत इति – Nir. III.15)

Jivagṛbhah, जीवगृभः like a captive soul, or like a captive bird. (जीवानां शकुन्यादीनां ग्राहकाद् व्याधाद् यथा जीवानश्यन्ति, तद्वत् –*Sayana*)

A vivid description in favour of plants, to be used for medicinal practices: hundreds are the applications of these herbs, a thousandfold is their growth; they fulfil hundreds of functions (2). They bear flowers and fruits (पुष्पवतीः प्रसूवरीः). The physicians are given fee in kind: horse, cow and garments (4).

The plants mentioned by name are asvattha and palasa (अश्वत्थ, पलाश); asvavati (अश्वावती), somavati (सोमवती), urjayanti (ऊर्जयन्ती) and udojasa (उदोजस).

13. **Kikidivina,** किकिदीविना, name of a bird; making the cry ki-ki; perhaps an epithat of the bird casa, चाष (Mahidhara).

Nihakaya, निहाकया, iguana (गोधिकया-*Sayana*)

Casena, चाषेण, name of a bird; or bird in general. Mahidhara thinks that in this verse, there is an allusion to the several diseases arising from vitiated bile, phlegm and wind. But this is not correct.

These three words किकिदिना, निहाकया and चाषेण do not occur anywhere else in the Ṛgveda.

22. All the medicinal plants enter into a dialogue (समवदन्त संवादं कृतवत्यः) with Soma Raja; "To whomsoever sick person the Brahmana physician administers us, we cure him; we save him from death" (कथं संवादस्तमाह। ब्राह्मणो यस्मै रुग्णाय करोति, अस्मन् मूलादिना चिकित्सां करोति। हे राजन् स्वामिन् सोम, तं रुग्णं नरं वयं पारयामसि पारयामः –*Mahidhara*).

23. Among all the herbal plants, you, Soma, are the best. To you all trees bow down.

Hymn 98

For verse 5 and 7, see Nir.II.11; II.12 respectively.

Bṛhaspati and other devas or gods are the deities, and Devapi, the son of Ṛstisena, ऋष्टिषेण is the Ṛsi (देवापिरार्ष्टिषेण).

In the Nirukta (II.10-11), we have a legend as regards the origin of the particular hymn, which has also been quoted by Sayana.

1. The names of such devas have been quoted in the verse: Bṛhaspati, Mitra, Varuna, Pusan, Adityas, Vasus, Maruts, and Parjanya; they have been invoked to send rains for Santanu (शन्तनु). For the devas, see our earlier notes, and also the Nirukta.

बृहस्पतिः – Nir. X.12; Ṛv. X.68.8 (protector or supporter of great).

मित्रः – Nir. X.21-22; Ṛv. III.59.1 (he preserves us from destruction or because he runs measuring things together.

वरुण – Nir. X.3-4; also Nir. X.5; Ṛv. V.85.3 (He covers) derived from Vṛ, वृ, to cover.

पूषन् – Nir. XII. 16; Ṛv. VI. 58.1; one of the names of the sun, when he goes on account of the increase of rays.
Nir. II.13; Ṛv. II.27.1;41.6 (यद्रश्मि पोषं पुष्यति तत्पूषा भवति; He takes the fluids, during eclipse, he takes light of the luminaries, he blazes with lustre; he is the son of Aditi.

मरुतः – Nir. XI.14; Ṛv.I.88.1
(they are of measured sound; measured brilliancy, or they run very much).

पर्जन्यः – Nir. X.10; Ṛv. V.83.2
(clouds, one who gives satisfaction; favourable to men; the best conquerer; best progenitor; bestower of juices).

Santanave, शन्तनवे, for Santanu; for getting water (शन्तनुः शन्तनोऽस्त्विति वा, शमस्मै तन्वा अस्त्विति वा – Nir. II.12.; santanu means peace to thee, O body; or peace to him in his body. The word occurs only at three places (शन्तनवे –X.98.1; 3;7) – only in the hymn, and nowhere else in the Ṛgveda.

5. The seer Devapi, son of Ṛstisena, acting as the performing priest, knows how to obtain the goodwill of gods. He caused the divine waters to flow from the upper to lower ocean by means of rain.

Arstisenah (आर्ष्टिषेणः) means the son of Ṛstisena ऋष्टिषेण; or of Isitasena (इषितसेन) i.e. one whose army is mobilized. Army (सेना) is so called because it has a commander, or a uniform mode of marching (आर्ष्टिषेण ऋष्टिषेणस्य पुत्रः । इषितसेनस्येति वा । सेना सेश्वरा समानगतिर्वा – Nir. II.11).

7. When Devapi, domestic chaplain to Santanu, and selected to be the performing priest, imploring kindled fire, the generous Bṛhaspati granted

him speech, which was heard by the gods, and which was the winner of rain (See Nir. II.12).

Purohitaḥ, पुरोहितः, chaplain, so called because they place him in front (पुरोहितः पुर एनं दधति) – Nir. II.12.

Hotraya vṛtah, होत्रायवृतः, selected to be the performing priest, he imploring kindled fire (होत्राय वृतः कृपायमाणोऽन्वध्यायत् – Nir. II.12).

10. **Navatih nava sahasra adhiratha,** नवतीः नव सहस्राः अधिरथाः ninety-nine thousand chariot loads (for एकोनशत, one less hundred, the Vedic usage is नवतिर्नव. Or it may mean ninety-nine chariot loads and thousands of cattle, (नवतीः नव च संख्या एतानि अधिरथानि सहस्रा सहस्राणि च रथाधिकानि गवां सहस्राणि च – *Sayana*).

12. **Durgaha badhasva,** दुर्गहा बाधस्व, demolish the strongholds or fortresses (दुर्गहा दुर्गहाणि दुःखेन गाहितव्यानि शत्रुपुराणि – *Sayana*; durga is one that could be captured only with difficulty.

Hymn 99

For verse 12, see Nir. V.3.

The deity is Indra, and Ṛsi is Vamra, the son of Vikhanasa (वम्रो वैखानसः).

2. **Saptathasya bhratuh,** सप्तथस्य भ्रातुः, of the seventh brother (or the seventh warden). This represents the seventh Aditya (or the sun) in the series. Bhratṛ (भ्रातृ) means brother, or the warden who takes good care of his ward. It also means the one who shares in the distribution of property (भ्रातुः भागीभवितव्यस्य – Sayana. Bhṛata, भ्राता; a brother; the word is derived from the root bhṛ √भृ meaning to take; he takes a share of patrimony or he is to be brought up (भ्राता भरतेर्हरतिकर्मणः । हरते भागं भर्तव्यो भवतीति वा – Nir. IV.26). The twelve Adityas, in series pertaining to twelve months, are Dhatṛ (Caitra); Aryaman (Vaisakha); Mitra (Jyestha), Pusan (Asadha); Parjanya (Karttika); Amsa (Margasirsa), Bhaga (Pausa); Tvastṛ (Magha), Visnu (Phalguna). (see our previous notes on p.429, Vol.II). The seventh Sun in the series is Pusan.

3. **Sisnadevan,** शिश्नदेवान्, the phallus worshippers; or in general; who lead a life of luxury in sex affairs; licentious, not a brahmacari. They are to be discouraged; their group is to be demolished. Wilson says "The expression ghnan sisnadevan is very remarkable, both as denoting the contemporary worship of the Linga and its opposition to Brahmanism. According to Sayana the word ghnandevan means incontinent, licentious. (शिश्नदेवान् अब्रह्मचर्यान् स्वाङ्गेषु शत्रुर-सम्बन्धिषु कर्मसु घ्नन् हिंसन् – *Sayana*).

We have in the Nirukta (IV. 19); let the phallus-worshippe , i.e. the unchaste (sisna is derived from root √श्नथ्, snath, to pierce) not approach our sanctury: मा शिश्नदेवा अब्रह्मचर्याः । शिश्नं श्नथतेः; also – Ṛv. VII.21.5 "न शिश्नदेवा अपि गुर्ऋतं नः"

Satadurasya, शतदुरस्य, of the hundred gates or doors of or from the city of enemy with hundred gates. (शतदुरस्य शतद्वारस्य, शत्रुपुरस्य –*Sayana*).

5. **Vamrasya manye mithuna,** वम्रस्य मन्ये मिथुना, I think of the two parents of Vamra.

Vamra is one that vomits out the knowledge or learning. The knowledge of truth when given out in a polluted form, then it is called as having been vomitted out.

For vamra, see

वम्रः – I.51.9; VIII. 102.21

वम्रकः – X.99.12

वम्रम् – I.112.15

वम्रस्य – X.99.5

वम्रीभिः – IV.19.9

Vamribhih and Upajihvikah, वम्रीभिः, उपजिह्विकाः, are synonymous of emmets. Vamrayah (emmets) are so called for vomitting. Simika (सीमिका) is also an emmet, so called from crawling and upajihvika is an emmet meaning as smellers. (वम्रीभि रुपजिह्विका अति सीमिकानाम्। वम्रयोवमनात् सीमिका स्यमनात्। उपजिह्विका उपजिघ्र्यः — Nir. III.20; refer to "वम्रीभिः पुत्रमग्रुवो अदानम्") IV. 19.9; and "यदत्युपजिह्विका यद्वम्रो अतिसर्पति" — VIII. 102.21)

12. Quoted by the Nirukta: वम्रकः पड्भिरुपसर्पदिन्द्रम्, Vamraka has approached Asura, i.e., Indra with a Soma draught (Nir. V.3), i.e. with drinks or with beautiful hymns (or with rousing panegyrics – Vamrakah, वम्रकः, one who speaks in praises; the praiser; one who praises through beautiful hymns.

Padbhih, पड्भिः पादैः, by legs

Hymn 100

Nature's all bounties, all-gods or Visvedevah are the theme; Ṛsi is Duvasyu, son of Vandana (दुवस्युर्वान्दनः).

Devatas referred to are Indra, Savitṛ and Aditi (1); Vayu and Aditi (2); Savitṛ and Aditi (3); Indra and Aditi (4); Indra, Bṛhaspati, Manu and Aditi (5); Indra, Agni and Aditi (6); Aditi (7); Savitṛ and Aditi (8), (9); Aditi (10); Indra and Aditi (11) and Indra (12). Evidently, most of the hymn is devoted to Aditi, the Mother Infinity or the Eternity.

The burden of the verses is "आ सर्वतातिमदितिं वृणीमहे" i.e. we long for or we invoke the universal Aditi.

Sarvatatim, सर्वतातिम्, the universal. (सर्वतातिम् । स्वार्थिकस्तातिल् । सर्वा सर्वात्मिकाम् । यद्वा । सर्वे तायन्तेऽस्यामिति सर्वतातिः । छन्दसो दीर्घः । – *Sayana*).

Aditim, अदितिम्, indivisible, Mother of Gods; the Mother Infinity; Mother Eternity, the indivisible unity (अदितिम् । अखण्डनीयां देवमातरम् –*Sayana*).

(See Nir. IV.22: अदितिरदीना देवमाता – Aditi – unimpaired, mother of gods – see I.89.10–अदितिर्द्यौरदितिरन्तरिक्षम्.)

Aditi is the first among the atmospheric goddesses – तासामदितिः प्रथम गामिनी भवति । मध्यस्थाना स्त्रियः – Nir. XI.23; See X. 64.5 – दक्षस्य वादिते जन्मनि॰, at the birth and ordinance of Daksa, thou attendest, O Aditi etc. The akhanda agni, the imperishable fire divine is also aditi – अग्निरपि अदितिरुच्यते – Nir. XI.23; see I.94.15 – यस्मै त्वं स द्रविणो ददाशोऽनागास्त्वमदिते॰)

7. **Nah devah anṛtasya varpasah makih,** नः देवाः अनृतस्य वर्पसः माकिः – Let not, O gods, the possession of an unreal (form pertaining to untruth) form be our (lot); may we never come back to man's body; i.e., having forsaken untruth, we should attain moksa or liberation, and be free from the bondage of births and deaths (किंच हे देवाः नः अस्माकं अमृतस्य वर्पसः रुपस्य प्राप्तिः माकिः मा भूत । इतः परं मानुषं रुपं मा भूदित्यर्थः – *Sayana*).

12. **Duvasyu,** दुवस्यु, the domestic attendant (according to Sayana, the name of a Ṛsi, who was anxious to serve (दुवस्युः परिचरणमिच्छन् एतन्नामर्षिः – *Sayana*).

For duvasyu, दुवस्यु, see Nir. X.20 – दुवस्यतिराप्नोति कर्मा; duvasyati means to worship; to serve, to attend; see – यमं राजानं हविष दुवस्य – X.14.1; दुवस्य परिचर – *Sayana*).

Hymn 101

For verses 3, 7 and 10, see Nir. V.28; V.26; and IV.19 respectively.

The hymn is devoted to the praise of Ṛtvij, the priests serving at the seasonal ceremonies. The Ṛsi is Budha, the son of Soma (बुधः सौम्यः). Nature's bounties or all-Gods (विश्वेदेवाः) have also been invoked in the hymn: such as Agni, Dadhikra, Usas, Indra (1). Indra is regarded as the son of Nistigri, which is another name of Aditi.

3. For this verse, see also Yajurveda, XII.68

Nediya it sṛnyah pakvameyat, नेदीय इत् सृण्यः पक्वमेयात्, from the vicinity of the hook, let him come to ripe grain.

Sṛni, सृणि, means a hook, so called from urging (√sṛ Ankusah अंकुशः (hook) is derived from the root anc (to bend); it is bent (सृणिरङ्कुशो भवति सरणात्। अङ्कुशोऽञ्चतेः। आकुञ्चितो भवतीति वा – Nir. V.28).

7. Refresh the horses, win fortune, here make a chariot, that brings prosperity. Pour down in the cavity, the drinks for men, having wooden troughs, furnished with a stone wheel and pails and armour.

Drona-Ahava, द्रोण-आहाव – trough; it is so called from being invoked – आहाव आह्वानात्

Avaha, आवह, conveyance; it is so called from driving (आ+वह; आवह आवहनात्- Nir. V.26)

Dronam, द्रोणम्, wooden troughs – द्रोणं द्रुमं मयं भवति; drona is so called since it is made of wood – Nir. V.26)

10. **A tu sinca harim im droh upastha vasibhih taksata asman'mayibhih** – आ तू सिञ्च हरिम् ईम द्रोः उपऽस्थे वाशीभिः तक्षत् अश्मन्ऽमयीभिः – Pour down the golden juice in the lap of the wood, prepare it with chisels made of stone.

Here in the lap of wood (द्रोः उपस्थे) means "in the lap of a wooden cup".

Harim, हरिम्, Soma or the golden juice, i.e. Soma, so called from its golden colour.

The other meaning of "harih" (हरिः) is monkey, while derived from the same root.

Vasibhih, वाशीभिः, chisels, made of stone (stone-made chisels); or with songs of praise. (हरिः सोमो हरित वर्णः। अयमपीतरो हरितेस्मादेव। वाशीभिस्तक्षताश्मन्मयीभिः। वाशीभिरश्म मयीभिरिति वा – Nir. IV.19; also द्रोः द्रुम विकारस्य पात्रस्य; हरिं हरितवर्णं सोमम्। अश्मन्मयीभिः अयः शिलासारभूताभिः। वाशीभिः तक्षत पात्राणि सोमपूर्णानि–*Sayana.*

Dasa kaksyabhih, दशकक्ष्याभिः, by types ten in number, or ten classes, or attached as flags of ten sorts – *Sayana.*

Hymn 102

For verses 5 and 9, see Nir. IX. 23 and IX. 24 respectively.

The devata is Drughana (द्रुघण) or Indra and the Ṛsi is Mudgala (मुद्गल) of the family of Bharmyasva (मुद्गल भार्म्यश्व) .

The word Mudgalani (मुद्गलानी) occurs in verse 2, mudgalah in verse 5, mudgalanim in verse 6. These words do not occur anywhere else in the Ṛgveda. The word drughana occurs in verse 9.

We shall quote from Macdonell and Keith (Vedic Index) : Mudgala and Mudgalani, "Mudgala's wife, both figure in a hopelessly obscure hymn of the Ṛgveda, variously interpreted by Pischel (Vedischa Studien I. 124) and Geldner (vedische Studien, I. 138; II 1-22) and von Bradke (Zeit der Deut. Morgenandischem Gessel, 46, 445 etc) as telling a real chariot race in which, despite difficulties, Mudgala won by his wife's aid. Indian tradition is as variant as the interpretations of modern authorities. Sadgurusisya explains that Mudgala's oxen were stolen, that he pursued the thieves with the one old ox he had left, and that hurling his hammer (dru-ghana, द्रुघण), he caught the marauders. Yaska on the other hand, says that Mudgala won a race with a drughana and an ox instead of with two oxen. It is pretty clear that as Roth (Nirukta, Ertauter - ungen, 129) observed, the tradition is merely a guess, and a bad one, at the meaning of an obscure hymn, and this view is accepted by Oldenberg (Z. Deut. Morgen, Gesel, 39, 78). Bloomfeld has interpreted the legend as one of heavenly, not of human events. Mudgala, probably a variant form of Mudgara (मुद्गर) , which in the later language means a hammer or a similar weapon, may be meant as a personification of the thunderbolt of Indra, rather than a real man. Later, Mudgala is a mythical sage (Av. IV. 29.6; Asvalayana Srauta Sutra XII.12; Bṛhaddevata, VI.46; VIII.12.90).

5. Thundering they approached him. In the midst of the strife, they made the bull shed water. Through him, Mudgala won a hundred thousand well-nourished kine in battle.

Subharvam, सुभर्वम्, well-nourished. The verb bharv means to eat (भर्वतिरत्ति कर्मा or भुर्वति रत्तिकर्मा *-Sayana*) (तस्य सुभर्वं सहस्रं गवां मुद्गलः प्रधने जिगाय - Nir. IX.23).

Pradhane, प्रधने , in battle (a synonym of battle, Nigh. महाधने+प्रधने+संग्राम नाम - Nigh. II.17)

9. **Drughanah** - द्रुघणः, wooden mace, i.e. mace made of wood. With reference to it, there is a legend. A seer Mudgala, a descendent of Bhrmyasva, having yoked his bull, and a wooden mace, and having fought in battle, won the contest:

"Look at this yoke of the bull and the wooden mace, lying in the middle of battle, with which Mudgala won a hundred thousand kine in battles. (Nir. IX.24)

Pṛtanajyesu, पृतनाज्येषु, in the battle (पृतनाज्यमिति संग्रामनाम । पृतनानामजनाद्वा - so called from dispersing or conquering hostile armies.

Mudgalah, मुद्गलः , means one who possesses beans (मुद्ग) or who swallows beans, or passion, or pride or joy (मुद्गलो मुद्गवान् । मुद्गिलो वा । मदनं गिलतीति वा । मदंगिलो वा । मुदंगिलो वा - Nir. IX.24)

Bharmysvah, भार्म्यश्वः , a son of Bhṛmyasva (भृम्यश्व). Bhrmyasva means one whose horses are always wandering, or he is so called from horse-breeding (भृम्यश्वो भृमयोऽस्याश्वाः । अश्वभरणाद्वा - Nir.IX.24)

Hymn 103

For verses 1 and 12, see Nir. I. 15 and IX, 33 respectively.

See Yv. XVII. 33-44 and 46. The whole Sukta is quoted.

1. **Satam sena ajayat sakamindrah,** शतं सेना अजयत् साकमिन्द्रः, Indra vanquished hundred armies together (Nir, I.15). This is quoted by Yaska in support of Kautsa who says that it is useless, for the Vedic stanzas have no meaning or their meaning is contradictory : at one place, we have "O Indra, thou art born without a foe (अशत्रुरिन्द्र जज्ञिषे - Ṛv. X.133.2), and here (X. 103.1) Indra is said to have one hundred armies of the enemy together).

5. **Govit,** गोवित्, the possessor of water; knowing or accepting the song of praise (गोवित् उदकस्य स्तुतेर्वा लम्भा, वेदिता वा । - *Sayana*)

6. **Gotrabbidam,** गोत्रभिदम्, breaker of clouds (गोत्राः मेघाः from गा उदकानि त्रायन्त इति गोत्रा मेघाः); breaker of mountains from गौः भूमिः । तां त्रायन्त इति गोत्राः पर्वताः । तेषां भेत्तारम् - *Sayana*)

12. Infatuating the heart of these (our enemies), seize their limbs, O Apva, approach (them), burn their hearts. Let our enemies abide in blinding darkness.

Cittam, heart or rather intellect (चित्तानि प्रज्ञानानि); burn their hearts with flames (Nir. IX.33)

Apya, अप्वा , disease, fear (अप्वा यदेनया विद्धोऽपवीयते । व्याधिर्वा । भयं वा - Nir. V1.12) - Apva, something transfixed with which a man is separated (firm life or happiness), i.e. disease or fear.

Hymn 104

4. **Prajavat vayah**, enjoying food together with offspring (वया अन्नं प्रजावत् प्रजोपेतम् - *Sayana*)

9. **Vịsvayuh**, विश्वायुः, all vivifying. Sayana changes विश्वायुः to विश्वापि:, i.e., सर्वापि with all those waters.

11. This is the burthen of several suktas, usually of which Visvamitra is the Ṛsi. In this respect, no other verse appears to be so popular as this one.

शुनं हुवेम मघवानमिन्द्रं - III.30.22; 31.22; 32.17; 34.11; 35.11; 36.11; 38.10; 39.9; 43.8; 48.5; 49.5; 50.5; X.89.18; 104.11 (Most of the occurrences are in Book III, and two in Book X).

Hymn 105

For verse 1, see Nir. V.12

1. **Ava smasa rudhadvah**, अव स्मशा रुधद्वा - the ridge has held the water back. Smasa, स्मशा, i.e. something which runs quickly, or runs in the body, (स्मशा = कुल्या, or embankment).

Although the worship of Indra may be impeded by delay, as water in checked by an embankment, yet it will take effect at last, and the water or the rain will spread abroad (*Benfey; Wilson*).

Hymn 106

For verse 6, see Nir. XIII.5

5. **mitra iva**, मित्रेव = मित्राऽइव, like two mitras, i.e. like Mitra and Varuna (मित्रेव मित्राविव। मित्रशब्देन वरुणोऽप्युपलक्ष्यते सहावस्थानात्। मित्रावरुणाविव -*Sayana*)

6. Wilson's comments are:

The epithets of which the verse consists, as well as the objects of comparison, are most unusual terms, and some of them have evidently perplexed the scholiast, Sṛnya, सृण्या, is derived from sreni, a goad (सृणिरङ्कुशः = अङ्कुशार्हौ मत्तगजाविव), the animals requiring a goad, i.e. elephants Yaska (XII.15) agrees with one of Sayana's explanations of Naitosa, नैतोशा, i.e. sons of Nitosa, नितोश. Sayana gives two contradictory interpretations of parpharika, पर्फरीका, "cherishing (friends)" and "destroying (foes)"

Jarbhari, जर्भरी, (जर्भरी गात्रविनामं कुर्वन्तौ । जभ जृभि गात्रविनामे - bending their fore-quarters.

Turpharitu, तुर्फरीतू - तर्फितारौ शत्रूणां हन्तारौ, they who smite the foes.

(तृफ तृम्फ हिंसायाम् । तुर्फरी शत्रूणां हन्तारौ, तृफति हिंसार्थः).

Parpharika, पर्फरीका, the one who smites foes. पर्फरीका पर्फरीकौ शत्रूणां विदारयितारौ or स्तोतृजनानां धनादि दानेन पूरयितारौ from पृ, पालन-पूरणयोः, i.e. one who gratifies the praisers or devotees with wealth etc.

Also फर्वतेः पूरणार्थाद् वा ।

For this obscure verse, we quote Yaska (Nir. XIII.5): सृण्येवेति द्विविधा सृणिर्भवति । भर्ता च हन्ता च । तथाश्विनौ चापि भर्तारौ । जर्भरी भर्तारावित्यर्थः । तुर्फरीतू हन्तारौ नैतोशेव तुर्फरी पर्फरीका (Turphari and Parphari, the two sons of Nitosa, नितोश). नितोशस्यापत्यं नैतोशम् । नैतोशेव तुर्फरी क्षिप्रहन्तारौ । उदन्यजेव जेमना मदेरू । उदन्यजेऽइत्युदकजे इव । रत्ने सामुद्रे चान्द्रमसे वा । जेमने जयमने । जेमना मदेरू । ता मे जराय्वजरं मरायु एतज्जरायुजं शरीरं शरदमजीर्णम् ।

There are two sorts of goads, the friendly one and the smiting one, (protecting the friends and killing the foes). The two Asvins are also the protectors. Jarbhari is the cherisher one and Turphari the destroyer. Like the sons of Nitosa, they are killers and destroyers of foes.

Udanyajaiva, उदन्यजेव - like the two water born jewels.

Jemana, जेमना, victorious: with mind reposing in victory.

Maderu, मदेरू, joy-giving (मदेरू हर्षप्रदौ, आनन्दकर्तौ).

Ta me jarayu ajaram jarayuh - ता मे जराय्वजरं मरायु - render my decaying mortal body free from decay.

Hymn 107

For verse 10, See Nir. VII.3.

The subject or deity of this hymn is daksina, दक्षिणा, which normally means a present, in cash or kind, paid by an institutor or a yajamana (यजमान) of a religious ceremony to the priests invited by him for the performance of the ceremony. The word daksina and other terms associated with it are of common occurrence in the Ṛgveda and the other Vedic texts. We have the following reference in the Ṛk Samhita:

दक्षिणा - I. 18.5; 125.5; 168.7; II. 11.21; 15.10; 16.9; 17.9; 18.8; 9; 19.9;

20.9; V. 1.3; VI. 27.8; 64.1; VII. 27.4; VIII. 24.21; 29; IX. 71.1; X. 61.8; 62.9; 11; 103.8; 107, 3; 7; 8 (mostly in Book II and X)

दक्षिणा - (with anudatta on first two syllables) - II. 27.11; X. 17.9

दक्षिणाऽआवृतः - I. 144.1
दक्षिणाः - III. 36.5
दक्षिणाभिः - III. 62.3; VIII. 39.5
दक्षिणाम् - VI. 37.4; X. 107.4; 5; 7
दक्षिणायाः - I. 123.1; 164.9; III. 58.1; X. 107.1; 11
दक्षिणाऽवत् - III. 53.6
दक्षिणाऽवतम् - I. 125.6
दक्षिणाऽवति - VIII. 97.2
दक्षिणावते - IX. 98.10; X. 18.10
दक्षिणावत्ऽभिः - X. 69.8
दक्षिणाऽवन्तः - I. 125.6; X. 107.2
दक्षिणाऽवाद् - III. 6.1;
दक्षिणाऽवान् - X. 107.5

Dayananda's derivation of the word daksina (दक्षिणा) is दक्षन्ते वर्धन्ते यया सा (प्रतिष्ठा श्रीर्वा) i.e. by which the reputation on prioperity is enhanced; दक्षिणाभिः दानैः । दक्षिणाम् वर्धिकाम् (धनादिरूपाम्) प्रतिष्ठाश्रियं वा ।

According to Yaska, author of the Nirukta, Daksina (दक्षिणा, reward) is derived from the root दक्ष, meaning to cause to accomplish; it causes the imperfect to be accomplished. Or else, it may be so called from circumambulating (दक्षिणा दक्षतेः समर्धयति कर्मणः । व्यृद्धं समर्धयतीति । अपि वा प्रदक्षिणागमनात् - Nir. 1.7)

The word दक्षिण means the right direction also. It means the quarter; it means the quarter natural to the hand, i.e. the right hand. Daksinah (right) is derived from the root दक्ष, meaning to work strenuously or from दाश्, meaning to give (दिशामभिप्रेत्य दिग्घस्त प्रकृतिर्दक्षिणो हस्तः । दक्षतेरुत्साहकर्मणः । दाशतेर्वा स्याद् दानकर्मणः - Nir. 1.7)

1. **maghavan,** मघवन्, (Indra and the sun both), from which the term maghonam, माघोनम्) is derived, is identified with the sun, at whose rising and at midday, the daksina (a present or reward to priests) is to be given, but never at sunset, (माघोनं मघवेन्द्रः । इन्द्रश्च सूर्यः ।). Sayana refers to "न सायमस्ति देवया अजुष्टम् - Ṛv. V.77.2: दक्षिणातु यागाङ्गं यागस्तु सायंकाले न क्रियते ।

2. **Vasodah,** the givers of raiment; givers of clothing; the givers of a place for stay, (वासोदः त्वद्देवत्य वस्त्राणां दातारः - *Sayana*).

4. **Saptamataram,** mothers of seven, i.e. which has the seven Samsthas as its children, the Agnistoma etc. or that which has seven mothers or regulators (निर्मातः), the hotṛ and other priests.

6. **Yajnanyam**, यज्ञन्यं, the three leaders of sacrifice; the adhvaryu, the udgatṛ and the hotṛ.

Tisrah sukrasya tanvah, तिस्रः शुक्रस्य तन्वः, three forms of light; agni, vayu and aditya or fire, lightning and sunlight.

10. In reference to the Ṛg verses where there are censure and praise (निन्दाप्रशंसे), yaska quotes a fragment each of the two verses:

(a) केवलाघो भवति केवलादी (X.117.6)
(he alone is guilty who eats alone)

(b) भोजस्येदं पुष्करिणी वरेिव (X.107.10)
(The dwelling place of a liberal person is beautiful like a lotus-bed). (Nir. VII.3).

Hymn 108

For verse 1, See Nir, XI.25.

This is one of the dialogue – hymns (dialogue between Saroma and Panis) of the Ṛgveda, others being (i) the one between Indra, Aditi and Vamadeva, IV. 18; (ii) Indra – Indrani and Vṛsakapi X. 86, (iii) between Yama and Yami, X.10, (iv) the colloquy of Indra and Agastya, I.170.

Pani, पणि, is derived from पण, pana, Pana and pratipana (पण and प्रतिपण) have a reference in the Atharvaveda (III. 15.4.6), denoting the process of bargaining and selling. Again basically it is derived from root पण् (pan), and some of the derived terms from this root occur in some of the Samhitas and Brahmanas. The word panana (पणन) in the Satapatha Brahmana means "trafficking".

In the Nirukta, we have : Pani means a merchant (पणिर्वणिग् भवति), a merchant is so-called from trading (paṇ, पण्). A trader is so called because he cleanses the articles of trade (पणिः पणनात्। वणिक् पण्यं नेनेक्ति; see आपः पणिनेव गावः I.32.11).

Again Pani in the Ṛgveda denotes a person who is rich but who does not give offerings to the gods, or bestow Daksinas on the priests, and who is, therefore, a person very much disliked in a society. And hence, so often, we invoke gods and ask them to attack the panis. Panis are thus opposed to the pious sacrificer as a niggard, and is spoken off as a wolf, the symbol of enmity. According to mythologists, panis appear as fictitious figures, demons, who withhold the cows or waters of heaven, and to whom Sarama (सरमा) goes on a mission from Indra (X.108). Among the Panis, Bṛbu (बृबु) (VI. 45.31; 33) was apparently important. In one of the verses (VIII. 66.10), they

are described as "usurers" (इन्द्रो विश्वान् बेकनाटो अहर्दृश उत प्रत्वा पणीरभि) or Bekanatas. Sometimes they are called dasyus (दस्यु) with an appellation mṛdhravac (of hostile speech) and grathin (न्यक्रतून् ग्रथिनो मृध्रवाचः पणीँरश्रद्धाँ अवृधाँ अयज्ञान् - VII. 6.3).

According to Roth, the word Pani is derived from pan (पण्), meaning "barter", and that the Pani is properly the man who will give nothing without return, hence the niggard, who neither worships the gods nor rewards their priests. According to Ludwig, Panis were all original traders who went in carvans as in Arabia and Northern Africa, prepared to fight, if need be, to protect their goods against attacks which the Aryans would naturally deem quite justified.

According to Hillebrandt (Vedischa Mythologie), the word Pani refers to a real tribe the PARNIANS of STRABO, and they were associated with the DAHAE (दास).

1. **Sarama,** सरमा - it is so called from moving (सरमा सरणात्).

With what desire has Sarama attained this place. The road leads far off to distant regions. What is the errand for us? what was the night? and how has thou crossed the waters of the Rasa (रसा).

Jagurih, जगुरिः leading; it is derived from the intensive form of the verb gam (गम्), to go; दूरे, dure, i.e. winding with curves (जगुरिः जङ्गम्यतेः पराञ्चनैरञ्चितः)

Paritakmya, परितक्म्या, night, because takma or heat surrounds it on both sides. Again takma is heat, because it goes away (√ तक्)(परितक्म्या रात्रिः परित एनां तक्म । तक्मेत्युष्णनाम । तकत इति सतः - Nir XI.25).

Rasa, रसा - a river; it is derived from the verb √ रस् meaning to make a sound (रसा नदी रसतेः शब्दकर्मणः - Nir. XI.25)

There is a legend that the bitch of the gods, sent forth by Indra, conversed with the demons called Panis (देवशुनीन्द्रेण प्रहिता पणिभिरसुरैः समूदे । इत्याख्यानम् - Nir. XI.25).

With the help of the legend, it is tried to explain that the clouds (पणयः) withhold the rays of the sun (cows or गो; the rays are cows), and Sarama is the midspace phenomenon; the lightning and thunder, वाग् वै सरमा (Maitr. Sam); वाक्-विद्युतपात.

Aurobindo tries to explain the whole legend of Sarama and Panis on a psycho – spiritual plane (see our Introduction, Vol.I of this series, p.167). Sarama is the discovering – intuition; she penetrates into the cave of sub-

conscient where the niggard lords of sense-action (i.e. the panis, have hidden the radiant herds (cows) of the sun (the enlightenment), and gives information to Indra, the self.

Then comes the Lord of luminous mind and breaks open the cave and drives upward the herds, udajat (उदाजत्), upwards towards the vast truth-consciousness, the own home of the gods. Our conscious existence is a hill (अद्रि, adri) with many successive levels and elevations (सानूनि), the cave of the sub-conscient is below. We climb upwards towards the god-head of the truth and bliss, where are the seats of immortality, यत्रामृतास आसते - IX.15.2 (See Aurobindo, collective works, Vol. X.p.319).

The words Sarama and Sarasvati, both derived from √ sṛ (सरणात्) represent the streams: the one of discovering intuition, and the other of enlightenment.

For Pani and the derivatives see:

पणयः -I.124.10; 151.9; IV.51.3; VI.20.4; X.108.7; 8.
पणयः (vocative) - X.108.2; 4; 6; 10; 11
पणिः -I.33.3; 180.7; V. 61.8
पणिना -IV. 25.7
पणिनाऽइव -I.32.11
पणिऽभिः -IV.58.4
पणिऽभ्यः -IX.22.7
पणिम् -I.93.4; VI.44.22; 51.14; 61.1, VIII. 45.14; 75.7; X.67.6; 156.3
पणीन् -I.184.2; VI. 33.2; 39.2; VII. 6.3; 19.4; VIII. 26.10; 64.2; 66.10;
X. 60.6
पणीनाम् -II. 24.6; VI. 45.31; 53.5; 7; VII. 9.2; IX. 111.2.
पणेः -I.83.4; I.482.3; III. 58.2; V. 34.7; VI. 13.3; 53.3; 6; X.92.3
पणौ -VIII. 97.2

For Sarama, and the words derived from it, see:

सरमा -I.62.3; 72.8; III. 31.6; IV. 16.8; V. 45.7; 8; X. 108.1
सरमे (Vocative) - X. 108.3; 5; 7; 9
सारमेय -VII. 55.2; 3
सारमेयौ -X. 14.10

Hymn 109

The Ṛsi of this hymn is Juhu, the wife of Brahma or Urdhvanabha, the son of Brahma. A curious legend is ascribed to this hymn. Juhu, जुहू, is considered as the same as Vac, वाक्, "Speech", the wife of Bṛahma. But Vacaspati (वाचस्पति), the lord of speech, being the same with Bṛhaspati (बृहस्पति), he also is said to be the husband of juhu or Vac; in fact, Bṛhaspati and Brahma are

identified. On some occasion, his sin, resulted in her losing her husband's affection, and he deserted her. Afterwards, the gods consulted together as to the means of expiation of Bṛhaspati's sin, and restored her to her husband (*Wilson*).

In the initial stages, the divine speech is in unmanifested state. When gods offer this unmanifested speech to cold coals, they do not accept it; being cold coal, this is of no use to a Yajna-ritual, and hence the priest returns unmanifested speech to gods. This speech is then transformed to manifested speech. This is now accepted by the priest Bṛhaspati. This speech is then called juhu (जुहू). In the unmanifested form it is called Brahmajaya (ब्रह्मजाया).

Dayananda derives the words derived from juhu (जुहू) as follows:

जुहूभिः- यान-साधनैः पात्रैः (V.1.3); - जुह्वति याभिः क्रियाभिः (I.58.4)
जुहूः - जुहोति ददाति हविरादत्ते सुखं यानया सा असौ द्यौर्वा जुहूः -Tait S. III.3.1.1; तस्मादसावेव द्यौर्जुहूः - S.Br. I.3.2.4 - Dyau or the celestral region is juhu; क्षत्रं वै जुहूर्विश इतरः स्रुचः S. Br. I.3.4.15 - Ksattra is juhu, sruc is visa. वाग्जुहूः - Tait Ar, II.17.2; यजमानो वै जुहूः - Mai. S.I.4.13 (ladles and spoons, जुहू and स्रुच) for offering butter and Soma extract to fire).

Hymn 110

For verses 1-11, see Nir. VIII. 5, 6, 8, 9, 10, 11, 12, 13, 14, 17 and 21 respectively.

This Apri Hymn is fully commented by Yaska in his Nirukta in Chapter VIII. For other Apri Hymns see I.13; I.142; I.188; II.3; III.4; V.5; VII.2; IX.5; X.70 and X.110. They all refer to Agni (अग्नि रूप देवता). These are in total twelve, but sometimes one or two of them are dropped. The Apris are:

(i) Idhma or Samiddha Agni, (ii) Tanunpat,
(iii) Narasamsa (iv) Ida
(v) Barhi (vi) Devirdvarah
(vii) Usasa-nakta (viii) Daivyau-hotarau (pracetasau)
(ix) Three devis-Sarasvati, Ida, Bharati (x) Tvastṛ
(xi) Vanaspati (xii) Svahakṛtis

There are Apri hymns in other Vedic Samhitas also. We shall quote here Yaska for these hymns.

"Now therefore the Apri hymns (आप्रियः). From what root is Apri (आप्रि) derived? From the root ap (आप्), to obtain or from pri (प्री), to please (आप्रियः कस्मात् । आप्नोतेः । प्रीणातेर्वा । आप्रीभिराप्रीणाति । इति च ब्राह्मणम् - Nir. VIII.4). There is also a Brahmana passage. One pleases them with Apri hymns (Ait. Br. II.4). Of these Idhma (fuel) comes foremost.

1. Kindled today in the abode of man, O god, having all created beings as thy property, thou offerest sacrifice to gods. And O wise one, having plenty of friends, bring them. Thou art the messenger, thou art the learned bard. Samiddha or idhma (fuel) is so called from being kindled. (इध्मः समिन्धनात् - Nir. VIII.4). Idhma is sacrifice, says Katthakya; it is Agni, says Sakapuni (Nir. VIII.5).

2. O bright-tongued Tanunapat (तनूनपात्), having anointed the leading paths of the sacred rite with honey, be sweet. Directing the act of worship and our thoughts together with our prayers, carry our sacrifices to gods. (Nir. VIII.6)

Tanunapat, ones own son, i.e. clarified butter, says Katthakya: the word napat, नपात्, is a synonym of offspring which does not immediately succeed a person (i.e. a grandson). It is very much propagated downwards. In this case, the cow is called tanu, because delicious things are prepared (tatah, ततः) from her. Milk is produced from the cow, and the clarified butter is produced from milk. (गौरत्र तनूरुच्यते । तता अस्यां भोगाः । तस्याः पयो जायते । पयस आज्यं जायते).

But according to Sakapuni, tanunapat is Agni, waters are tanu (तनू) because they are spread in the atmosphere. Herbs and trees are produced from waters, and this fire is produced from herb and trees (अग्निरिति शाकपूणिः । आपोऽत्र तन्व उच्यन्ते । तता अन्तरिक्षे । ताभ्य ओषधि-वनस्पतयो जायन्ते । ओषधि-वनस्पतिभ्य एष जायते - Nir. VIII.5)

3. Being invoked, thou art to be praised and worshipped. O Agni, come united with the Vasus. O great one, thou art the sacrificer of the gods. As such, O excellent sacrificer, dost thou sacrifice them, invited by (us). (Nir. VIII.8)

Ida (ईळ) is derived from the root √ ईड् (id) meaning to praise, or from इन्ध (√ indh), to kindle. (ईळ ईट्टेः, स्तुतिकर्मणः । इन्धतेर्वा - Nir. VIII.7)

4. The grass in the eastern direction is twisted at day break with injuctions for the covering of this earth. He spreads it further and further to make the best and most comfortable seat for the gods and Aditi. (Nir. VIII.9).

Barhih (बर्हिः), grass, is so called from growing rapidly, (बर्हिः परिबर्हणात् - Nir. VIII.8)

5. Spacious doors remain wide-open like beautiful wives for their husbands, O divine doors, great and all-impellers, be easy of access to the gods. (Nir. VIII.10)

Dvarah (द्वारः) is derived from the root √ जु √ ju, to press forward or from √ द्रु √ dru, to move, or from the casual of वृ √ (vṛ), to exclude (Nir. VIII.9)

6. Pressing forward, adorable, brought near each other, dawn and night, the divine women, mighty, shining beautifully and putting forth beauty adorned in a radiant manner, may sit down on the seat (yoni). (Nir. VIII.10)

Usasanakta, उषासानक्ता, dawn and night - Usa (उषा) is so called because it shines (√ vas), or from ucch, उच्छ्, to disperse; it disperses darkness (उषाः कस्मात् । उच्छतीति सत्याः, रात्रेरपरः कालः It has the time subsequent to night. - Nir. II.18; Durga derives usah, उषाः, from उच्छ्, to disperse. See also Bṛhaddevata, III.9)

The word nakta, नक्ता, is a synonym of night: it anoints beings with dew; or else it is called night because its colour is indistinct. (नक्तेति रात्रिनाम । अनक्ति भूतान्यवश्यायेन । अपि वा नक्ताव्यक्तवर्णा - Nir. VIII.10)

7. The two divine sacrificers are foremost, sweet-voiced, and the measures of sacrifice for the man to worship. They are inciters, active in the sacrifices, and with injunctions point out the light in the eastern direction. (Nir. VIII.12)

Daivya hotara, दैव्या होतारा, the same as दैव्यौ होतारौ, means the two divine sacrificers, i.e. the terrestrial and the atmospheric Agni (दैव्या होतारा दैव्यौ होतारौ । अयं चाग्निरसौ च मध्यमः - Nir, VIII.11)

8. May the light of the sun come to our sacrifice quickly, and speech, here instructing like man. May Sarasvati, and the three goddesses of noble deeds sit on this most comfortable seat of grass. (Nir. VIII.13)

Tisrodevih, तिस्रोदेवीः means the three goddesses (Nir. VIII.12)

The sun is called bharata (भरत); its light, therefore, is called bharati, (भारती. And may ida, इळा, speech, instructing here like a man (come to us) (भरत आदित्यस्तस्य भाः । इळा च मनुष्यवदिह चेतयमाना । तिस्रोदेव्यो बर्हिरिदं सुशं सरस्वती च सुकर्माण आसीदन्तु - Nir. VIII.13)

9. O wise and excellent sacrificer, incited (by us) sacrifice here today to the god Tvastr, त्वष्टृ, who adorned these two progenitors, i.e. heaven and earth, and all the worlds with beauty (Nir. VIII.14) Tvastr, त्वष्टृ, is so called because it pervades quickly (etymologists say so), or it may be derived from the root tvis, (त्विष्) to shine, or from √ tvaks, त्वक्ष् meaning to do (त्वष्टा तूर्णमश्नुत इति नैरुक्ताः । त्विषेर्वास्यात् । दीप्तिकर्मणः । त्वक्षतेर्वा स्यात् । करोतिकर्मणः - Nir. VIII.13)

10. Preparing the food and the season by oblations to the gods, bestow them thyself, (or bestow thyself on thyself, उपावसृजात्मनात्मानं). May these three, i.e. the lord of herbs, the god pacifier, and Agni enjoy the oblation with honey and clarified butter. (Nir. VIII.17)

Vanaspati, lord of herbs or vegetation, or of forests. Vanam to win. Vanam, forest, is derived from the root वन्, van, (वनस्पत इत्येनमाहैष हि वनानां पाता वा पालयिता वा । वनं वनोतेः - Nir. VIII.3).

11. As soon as he was born, he created the sacrifice. Agni became the chief of the gods. May the gods eat the oblations consecrated by the utterance of "hail" (स्वाहा) in the speech of this sacrifice, set up in the eastern direction. (Nir. V.27)

Consecration by saying "hail" - The word svaha (hail) is uttered in them, or speech herself said "well ho" or one addresses himself or one offers oblation consecrated with svaha or "hail". (स्वाहाकृतयः । स्वाहेत्येतत्सु आहेति वा । स्वा वागाहेति वा । स्वं प्राहेति वा । स्वाहुतं हविर्जुहोतीति वा - Nir. VIII.20)

Hymn 111

Ṛsi of the hymn is Astadamstra, the son of Virupa (अष्टादंष्ट्रो वैरूपः). To him, the Pancavimsa (पंचविंश) Brahmana (VIII.9.21) ascribes two Samans.

3. **Menam,** मेनां, to the Divine Speech; to the atman; to my own. In the Ṛgveda, we have the following terms:

मेना - I.51.13; मेनाम् - I.121.2; X.111.3; मेनिम् - X.27.11; मेनाइति - I.162.7;95.6; मेनेइवेति मेनेऽइव - II.39.2.

According to Sayana, mena is the self; or atman (मेनां आत्मानम्) we have मेनाभवो वृषणश्वस्य सुक्रतो - I.51.13).

Yaska interprets मेना as speech (मेना वाङ्नाम - Nigh, I.11; मेना-वाणी - *Daya.* I.51.13; मेनां विद्यासुशिक्षाभ्यां लब्धां वाचम् - *Daya.* I.121.2; मेने पत्नत्से सितयौविव (रात्रिदिने) -*Daya.* I.95.6; also मेना उत्तमानि पदानि - Nigh. III.29; मेनाग्ना इति स्त्रीणां मेना मानयन्त्येना - Nir.III.21 (menah, मेनाः and gnah, ग्नाः; are synonyms of women. Menah (women) are so called because men honour them (मानयन्ति)

Hymn 112

The Ṛsi of this hymn is Nabhah Prabhedana, of Virupa family (नभः प्रभेदनो वैरूपः).

8. **Brahmane,** ब्रह्मणे, for Bṛahman; for the sun; for Bṛhaspati (ब्रह्मणे बृहस्पतये - *Sayana*)

Gam, गां, cows, sun's rays (cows stolen by Panis - गां पणिभिरपहृताम्) Adrim, अद्रिं, clouds (अद्रिं मेघम् - *Sayana*)

Hymn 113

The Rsi of the hymn is Sata Prabhedana, शत प्रभेदन, the son of Virupa.

Virupa, विरूप, is the name of an Angirasa (this word is twice mentioned in the Ṛgveda : I.45.3 and VIII.75.6, and to the seer of this name certain hymns are attributed by the Anukramani (Index).

3. **Ahina,** अहिना, indestructible, or the dragon; or the one who must be destroyed, or Ahi (अहिना आहन्तव्येन - *Sayana*)

10. **Sugebhih visva durita tarem,** सुगेभिः विश्वा दुरिता तरेम, with well-acquired (riches), let us cross over all iniquity (Wilson)

Adya nah gadham urviya su vida, अद्य नः गाधं उर्विया सु विद - accept our praise today with might, or find us today a ford far and near, i.e. Help us to cross over with ease (*Wilson*).

9. **Dhunim ca cumurim ca,** धुनिं च चुमुरिं च - wicked and cruel; in mythology, the asuras; Cumuri is the name of an enemy of Dabhiti, for whom he, along with his friend Dhuni (धुनि) is mentioned in the Ṛgveda (VI.20.13; X.113.9; Cumuri alone in VI.26.6) as having been defeated by Indra. Dasas and Dasyus generally are stated to have been subdued for Dabhiti (see IV.30.21; II.13.9; also see II.15.9; VII.19.4). Sometimes these two are spoken of, along with Sambara (शम्बर), Pipru (पिप्रु) and Susna (शुष्ण), as having been crushed by Indra, who destroyed their castles (VI. 18.9).

Dayananda interprets as follows:

Dhunayah, धुनयः शत्रून् कम्पयन्तः (I. 87.3); रश्मिगतयः radiations (II.30.2); winds (VII.5.5); terrors to the wicked (दुष्टानां कम्पकाः; मरुतः मानवाः (V.60.7); रजांसि वृक्षादीनि कम्पयितारः (वायवः) Strong winds uprooting trees; (I.64.5).

Dhunim, धुनिम्, they who tease law-abiding people (धुनि श्रेष्ठानां कम्पयितारम्; चुमुरिं चोरजनम् (VII.19.4); ध्वनितारम् '- makers of loud noise; thundering clouds (VI.18.8); कम्पन्तं चेष्टाकरणम् - those who heinously attack); Dhunih, धुनिः कम्पनं चेष्टाकरणम्; दुष्टानां कम्पकः (विद्युदग्निः) - terror to wicked (thunder or lightning (I.79.1)

Cumurim, चुमुरिम् - the murderer, the wicked, thief or robber, appellation of Sambara (शम्बर=मेघ) or cloud (VI. 18.8; VII. 19.4; वक्रसंयुक्तं दस्युं, oppressor, II.15.9) - Dayananda.

Dabhitim, दभीतिम्, the wicked, the slayer, (दभीतिं हिंसकं प्राणिनं II.15.9); दम्भिनं पापिजनम् - I.112.23 (*Dava* : दभीतिः हिंस्रः, cruel and wicked; enemy - VI. 41.4)

Hymn 114

For verse 4, see Nir. X.46.

The Ṛsi of this hymn is Sadhri of the family of Virupa (सध्रि वैरूपो घर्मो वा तापसः)

1. **Dharma,** घर्म. effulgent Agni and Aditya, fire and the sun.

2. **Tisrah nir-ṛtih,** तिस्रो निर्ऋतीः - According to Sayana, nirṛti means the earth; here the three regions - earth, midspace and heaven (or three forces of Nature, the creative, the sustaining and disintegrating.

3. **Suparna,** सुपर्ण. the twinbirds (either husband and wife; or the yajamana and the Brahman, the householder and the priest; or the lower self, the jiva, जीव, and the Supreme Self, परमात्मन्) (For suparna, see Nir. IV.3, and VII.24; see also X.114.4 - एकः सुपर्णः स समुद्रमाविवेश)

4. One had beautiful winds, he has entered the ocean; he beholds this entire universe. With a pure mind, I saw him from near; him the mother kisses and he kisses the mother.

Mata, माता. mother is the divine sound of midspace (माध्यमिका वाक्), the sound of mid-heaven, the thunder, which is the mother or source of rain. The deity referred to as the bird who has taken his station in the firmament is Agni or else Vayu.

Here the seer who had the intuitive insight into the reality expresses his pleasure in a narration (इति ऋषेर्दृष्टार्थस्य प्रीतिर्भवति - Nir. X.46)

Hymn 115

The Ṛsi of this hymn is Upastuta, son of Vṛstihavya (उपस्तुतो वार्ष्टिहव्यः).

1. **Matarau,** मातरौ, parents, heaven and earth or the two fire-kindling sticks.

2. **Nama dhayi,** नाम धायि, is applied to him as a name; or nourished with Ghi (नामः नाम्ना नमयितृणा हविषा स्तोत्रेण वा। धायि यजमानैर्धीयते खलु - *Sayana*)

Hymn 116

For verse 7 and 8, see Nir. VII.6 and VI.16 respectively.

4. **Gavya sutasya prabhṛtastya madhvah satra khedam asusha vṛsasva** - गव्या सुतस्य प्रभृतस्य मध्वः सत्रा खेदामरुशहा - slayer of enemies (exhilarated) at our sacrifice (by drinking of the Soma juice effused upon the cow-hide (gavya) and poured (into the cups) (prabhṛtasya), rush like a bull upon the dispirited (arusaha) (foe, or alternatively, shower always upon thy mallet the Soma juice effused, etc. (*Wilson*)

7. O Indra, eat and drink the (Soma) placed before (thee) (Quoted as an illustration where gods are praised with regard to anthropomorphic actions (पौरुषविधिकैः कर्मभिः - Nir. VII.6)

8. **Canah,** चनः - O Indra, none eat these prescribed oblations; bestow upon us cooked food and Soma - Here the word Canas, चनस्, is a synonym of food (चन इत्यन्ननाम - Nir. VI.16)

Hymn 117

For verse 6, see Nir. VII.3.

Bounty, the gift of money or of food, or the practice of hospitality in the devata of this hymn; and the Ṛsi is beggar or Bhiksu (भिक्षु). (देवता धनान्नदान प्रशंसा).

5. **Draghiyamsam pantham,** द्राघीयांसं पन्थाम्, a more protracted route or the road of virtue. (Wilson suggests: "Let him look further along the path of life, and he will see riches deserting the rich and going to others. Fortune is fickle."

6. **Kevalagho bhavati Kevaladi,** केवलाघो भवति केवलादी, he alone is guilty who eats alone. This phrase has been quoted by Yaska to illustrate that in several Vedic verses, there is apprehension arising from a particular state (अथापि परिदेवना कस्माच्चिद् भावात् and अथापि निन्दाप्रशंसे - Nir. VII.3). The seers have with various intentions, visions of their poetic compositions (एवमुच्चावचैरभिप्रायैर्ऋषीणां मन्त्रदृष्टयो भवन्ति).

7. **Pṛnan apih apṛnantam abhi pyat,** पृणन् आपिः अपृणन्तम् अभि ष्यात् - let the man who gives become a kinsman to the man who gives not; or the loving kinsman will prevail over him who loves not.

8. **Catuspadeti dvipadam etc.,** चतुष्पदेति द्विपदम्, he who has four feet comes up overtaking the two-footed (and three-footed) beholding their traces as he praises by (a metaphoric expression for: "the man who has four times the riches of another should be fourtines as liberal).

Hymn 118

Agni Raksoha (अग्नीरक्षोहा) is the devata of the hymn and Ṛsi Uruksaya, the son of Amahiya (or of Amhiya Gotra), उरुक्षय आमहीयव is the ṛsi.

8. **Uruksayesu,** उरुक्षयेषु, in the outspread dwellings; or as occupying many mansions; i.e. yajamanas (विस्तीर्णेषु निवासेष्वा हवनीयादिषु)

For uruksaya, see:

उरुऽक्षया - I.2.9
उरुऽक्षयाः - X.118.9
उरुऽक्षयेषु - X.118.8

According to the Vedic Index (Mac Donell and Keith), Uruksaya family was notable as singers and worshippers of Agni (X.118.9 and 9).

Hymn 119

For verse 9, see Nir. I.4

The Devata of the hymn is Indra, and Ṛsi is also the same Indra under the form Laba (Laba Aindra, लव ऐन्द्रः)

Iti va iti me mano gamasvam sanuyamiti इति वा इति मे मनो गामश्वं सनुयामिति; (thus indeed, thus our mind (resolved) for I have often drunk of the Soma.

Kuvit soṃasya apam iti, कुवित् सोमस्यापामिति, for I have often drunk of the Soma; the burden of each verse in this hymn.

9. **Hantaham prthivim imam ni dadhaniha veha va** हन्ताहं पृथिवीमिमां नि दधानीह वेह वा, - (1) Quickly will I drive this earth here or there (*Ludwig*)

(2) Lo, I will place this earth (where I will), either here or there (*Wilson*). Yaska has quoted this fragment of the verse to illustrate the use of va (9) in the sense of deliberation (विति विचारणार्थे - Nir. I.4).

Hymn 120

For verse 6, see Nir. XI.20-21.

For verses 1 to 3, see Samaveda II 6.3.17. 1-3 (1483-1485)

1. **Tat**, तत्, That, i.e. Brahma (ब्रह्म) the original, First cause of the universe.

2. **Sasni**, सस्नि, is properly purified (सस्नि सस्नातमिन्द्रेण सम्यक् शोधितं पयसी - *Sayana*); or properly derived and purified by sun's rays.

Vyant, with life (व्यनत् प्राणवज्जंगमम्) Avyanat, lifeless; not moving (अव्यनत् स्थावरम् - *Sayana*)

3. **Dvih** and **trih**, द्विः, त्रिः - The two or three, i.e. the Yajamana, his wife and child.

6. The word "**aptyah**" (आप्त्याः) is illustrated in this verse. Aptyah, आप्त्याः, is derived from आप्, to obtain.

Praiseworthy, multiform, great, most supreme Lord, worthy of being obtained among those to be obtained (आप्तव्यम् आप्तव्यानाम्), he crushed seven demons with his strength and he overpowers many adversaries.

Sapta danum, सप्त दानून्, seven givers or seven gift-makers (सप्तदातॄन् इति वा । सप्तदानवानिति वा - Nir. XI.21)

8. **Bṛhad-divah**, बृहद्दिवः, a thorough scholar; Agriyah, अग्रियः, the leader among men of wisdom.

Gotrasya, गोत्रस्य, of the herd of cattle; of the divine speech.

For Bṛhaddivah, see:

बृहत्ऽदिवः - V. 45.13; X.120.8; 9
बृहत्ऽदिवस्य - IV.29.5
बृहत्ऽदिवा - II.31.4; V.41.19; 42.12; X.64.10
बृहत्ऽदिवाः - X.66.8
बृहत्ऽदिवेषु - II.2.9; IV.37.3; IX.79.1
बृहत्ऽदिवैः - I.167.2

Bṛhad - deva is a Ṛsi of the verse X.120.8 and 9; belonging to the Atharva group. He is mentioned in the Aitareya Brahmana (IV.14) and is named in the Vamsa (list of teachers) of the Sankhayana Aranyaka as a pupil of Sumnayu (XV.1).

Hymn 121

For verse 1 and 10, see Nir. X. 23 and X. 43 respectively.

The devata or the subject matter of this hymn is kah (कः), and the Ṛsi is Hiranyagarbhah Prajapatyah (हिरण्यगर्भः प्राजापत्यः). The first nine verses have the burden: कस्मै देवाय हविषा विधेम. The tenth verse is devoted to Prajapati, Lord of Creatures.

Ka is an interrogation - a question mark regarding the Supreme Reality. The question "To WHOM" in itself incorporates the answer "TO HIM ALONE", or "TO NONE ELSE"

The monosyllabic word ka stands for Prajapati, a synonym; and also to one who is the source of ALL BLISS.

1. **Hiranyagarhah,** हिरण्यगर्भः - The word has been variously interpreted and translated: (I) the golden embryo, (ii) he who had the golden germ i.e. he who was in the golden mundane egg as an embryo: he is Brahma, the creator.

"In the beginning, the golden foetus took shape, he was the sole existing lord of the universe. He supported this earth and heaven. Let us with oblation worship the god KA. (See also Av. IV.27; Yv. XVIII.4; XXIII.1; XXV.10).

The gold foetus: the foetus made of gold, or he whose foetus is made of gold (हिरण्यगर्भो हिरण्यमयो गर्भः । हिरण्यमयो गर्भोऽस्येति वा ।) the word garbhah, (foetus) is derived from the verb gṛbh (गृभ्), used in the sense of praising or so called because it swallows useless things, (गर्भो गृभेः । गृणात्यर्थे गिरत्यनर्थान् इति वा). Now when a woman receives the life-germs (gunan, गुणान्) and her own life-germs are brought into contact with them, fertilization takes place. (see details in Durga commentary on the Nirukta).

Kah, कः, क इति पदनाम (Nigh. V.4).

Kah (कः) is called because he is loving, or surpassing or happy (कः कमनो वा। क्रमणो वा। सुखो वा। — Nir. X.22); blissful lord सुखस्वरूपो देवः — *Daya.* on I.24.1; Prajapati so spoke: I am Kah; and hence Kah, कः, is synonym of Prajapati (को वै प्रजापतिः — Ait Br. III.21) Kah is also Aditya, the sun. (को अद्य युङ्क्ते धुरि गा ऋतस्य — I.84.16 ऋतस्य समष्टि यज्ञ रूपस्य धुरि कः आदित्यः गाः रश्मीन्; i.e., क आदित्यो धुरिग Nir. XIII.38 or XIV.25)

2. **Atmada,** आत्मदा, the giver of soul; the giver of spiritual strength; giver of himself (*Mahidhara*); giver of divine enlightenment. (आत्मानं ददाति सः and विद्याविज्ञानप्रदः - *Daya*.

4. **Yasya bahu,** यस्य बाहू, His arms are these; whose are the two arms; whose two arms are the protectors of the world. (*Mahidhara*)

6. **Avasa tastabhane,** अवसा तस्तभाने, established by His protection (अवसा रक्षणेन हेतुना लोकस्य रक्षणार्थं तस्तभाने प्रजापतिना सृष्टे लब्धस्थैर्ये सत्यौ - *Sayana*; maintaining living beings by sacrificial food, i.e. generating rain. (*Mahidhara*)

7. **Garbham,** गर्भं, germ (of the world), Brahma or Prjapati (गर्भं हिरण्मयाण्डस्य गर्भभूतं प्रजापतिम् - *Sayana*; in the beginning, Prajapati only existed and thence the creation (एकः प्रजापति समवर्तत समजायत । यत् यं गर्भं दधाना आपो विश्वात्मनावस्थिताः ततो गर्भभूतात्प्रजापतेर्देवादीनां प्राणात्मको वायुरजायत and so on - *Sayana*).

10. **Prajapati,** प्रजापति, is the protector or supporter of creatures (प्रजापति प्रजानां पाता वा पालयिता वा - Nir. X.42).

O Prajapati, no one except thyself, did encompass all those created things with whatever desire, we sacrifice to this, let that be ours. May we be lords of treasures. (Nir. X.43).

Hymn 122

Citramaha, of the family of Vasistha, is the Ṛsi of the hymn (चित्रमहा वासिष्ठः). In the first verse, we have Citramahasam, चित्रमहसं, i.e. the one with glorious halo, or the one of wandrous might (*Griffith*). Citramahas term does not occur anywhere else in the Ṛgveda.

3. **Dasat,** दाशत्, the giver of all blessings or benefits; giving liberally (*Wilson*). (प्रयच्छति - *Sayana*)

Sapta dhamani, सप्तधामानि, the seven regions.

Hymn 123

For verse 1, see Nir. X.39.

The Ṛsi as well as the devata of this hymn are Vena, वेन, which may mean the sun; or the planet Venus, a term which goes after the name of the Ṛsi Vena. For the word Vena, see; वेनः - I.83.5; 139.10; VIII.3.18; 63.1; X.123.1; 2;5. The word Vena means kanta (कान्त) or loving or beloved. It may mean Brahman, Indra or Parjanya (rains). In Yv. VII.16, Mahidhara renders it as the moon (चन्द्र). According to Wilson, the general purport of the hymn makes Vena equivalent to the thunder cloud.

According to Dayananda, Vena means (i) loving God (I.43.9); lovely moon (कमनीय चन्द्र - Yv. VII.16), a learned man of enlightenment (Yv. XXXII.8).

1. The Vena impels them who are in the womb of the variegated one. Light is the chorion in measuring the region of vapours. At the contest of waters and the sun the wise kiss him with thoughts like an infant. (Nir. X.39).

According to Yaska (Nir. X.39), Vena is derived from the root वेन्, meaning to long for (वेनो वेनतेः कान्ति कर्मणः - Nir. X.38)

This vena impels them who are in the wauk of the variegated one; i.e. in the womb of one who is endowed with variegated colours, i.e. waters (पृश्निगर्भाः प्रष्टवर्णगर्भाः । आप इति वा). Light is the chorion (ज्योतिर्जरायुः), his light serves the purpose of chorion (ज्योतिरस्य जरायुस्थानीयं भवति). This chorion develops with the external membrane of the foetus, or it is joined with the external membrane (जरायु जरया गर्भस्य । जरया यूयत इति वा). At the coming together of waters and the sun, wise men kiss, lap, praise, cause to grow, or worship with hymns as they do an infant. (इममपां च संगमने सूर्यस्य च शिशुमिव विप्रा मतिभी रिहन्ति । लिहन्ति । स्तुवन्ति । वर्धयन्ति । पूजयन्तीति वा - Nir. X.39)

Sisum, शिशुम्, to the infant. An infant is so called because it is worthy of praise (शंसनीय) or it is from the root शि, meaning to give (शिशुः शंसनीयो भवति शिशीतेर्वा स्यात् दानकर्मणः - Nir. X.39)

3. On this Wilson says: Dark allusions are here apparently intended to the agency of the thunder-clouds in sending rain, "the Calf (vatsa)", meaning, according to Sayana (vidyutagni, i.e. Agni as the lightning).

8. **Grdhrasya**, गृध्रस्य, of the sun, desiring to absorb water. (contemplating with the eye of an hawk (*Wilson*). See Samaveda, II.9.2.13.3(1848).

Hymn 124

Agni and Indra are the deities, whilst Agni, Varuna and Soma are the Ṛsis, who do not appear to be historic persons, these terms being conceptual.

1. **Panca-yamam**, पञ्च यामं, five oblations or regulated by five; the Yajamana, the Hotṛ, the Udgatṛ, the Adhvaryu and the Brahman (the Yajamana and four Ṛtviks).

Trivṛtam, त्रिवृतं, three-fold, i.e. the Paka yajna, the Havir-yajna and the Soma-yajna.

Saptatantum, सप्ततन्तुम्, seven threads or seven priests; Agnistoma (अग्निष्टोम), Atyagnistoma (अत्यग्निष्टोम), Ukthya (उक्थ्यं), Sodasi (षोडशी), Vajapeya (वाजपेय), Atiratra (अतिरात्र) and Aptoryama (आप्तोर्याम).

2. **Asivah**, अशिवः, not auspicious; not being beautiful, not being radiant.

Nabhim aranim, नाभिं अरणीम्, the binding touch wood, (नाभिं नहनशीलां बन्धनशीलां । अरणीं अश्वत्थमेव - *Sayana*); also a family of strangers (*Ludwig* and *Grassmann* - fremde sippe).

3. **Anyasyayah vayayah atithim pasyat,** अन्यस्याः वयायाः अतिथिं पश्यत्, beholding the guest of another family. (ममस्थानभूता या पृथिवी ततः अन्यस्याया वयाया यन्तव्यायाः दिवः सम्बन्धिनं अतिथिं सततगामिनं सूर्यं पश्यन् जानन् - beholding, knowing, i.e. following the course of the guest, i.e. the sun, who is connected with a different region to be traversed (i.e. the sky, than that which is my abode, viz. the earth - *Sayana & Wilson*).

6. **Soma,** सोम, moon; the bliss-giving element.

7. **Kavih and Kavitva,** the sage by his wisdom Kavi is the sun or Mitra who by his wisdom has fixed his body in the sky.

Varunah, the cosmic waters, who with but a slight effort let loose the waters (अपः).

9. **Anustubham anu - carcuryamanam,** अनुष्टुभं अनु चर्चूर्यमाणं, who moves after the Anustubh, or the ceaselessly moving Indra, who is worthy to be praised with a Anustubh metre.

(चर्चूर्यमाणं पुनः पुनश्चरन्तं गच्छन्तम् - *Sayana*).

Hymn 125

The Ṛsi (as well as the devata) of the hymn is Vac, वाच्, personified speech, the daughter of the Ṛsi Ambhṛna (वागाम्भृणी).

The hymn is pretty poetic with a narration in the first person (अस्मदादेश).

Hymn 126

The Ṛsi is Kulmala Barhisa (कुल्मल बर्हिष), the son of Silusa (शिलूष) or Amhomuc, अंहोमुच्, the son of Vamadeva.

The theme is to get rid of amhah, the sin and durita, evil, as well as to get protection from the vice of jealousy and hatred (द्विषः अति, beyond the reach of our enemies, who hate us or who are jealous of us).

Hymn 127

The devata or the subject matter of the hymn is Ratri or the Night

personified, and the Rsi is Kusika, the son of Sobhari (कुशिकः सौभरः) or alternatively Ratri, the daughter of Bharadvaja (रात्रिः भारद्वाजी).

The approaching night assumes all beauties (श्रियः अधि अधित), (1); she fills the low and high places both (निवतः उद्वतः); she fights the darkness with lustre (ज्योतिषा बाधते तमः) (2); she prepares the way for her sister dawn, and at her (i.e. dawn's) appearance, she departs (3); at her approach, we come back to our places of stay like birds coming back to the trees (4). Beasts, birds and hawks also retire to their places (5). Night is the daughter of the sky (दुहितर्दिवः) (8).

Hymn 128

For verse 5, see Nir. X.40.

The Rsi of the hymn is Vihavya, belonging to the family of Angiras (विहव्य आङ्गिरसः).

5. **Devih sat urvih uru,** देवीः षट् उर्वीः उरु - ye, six mighty goddesses - heaven, earth, day, night, waters and plants (द्यौश्च पृथिवी चाहश्च रात्रिश्चापश्चौषधयश्च - *Sayana*).

Ma radhama dvisate soma rajan, मा रधाम द्विषते सोम राजन् - We will not be subjected to the foe, O King Soma (Soma, or moon, a deity of midspace) (Nir. X.40).

Hymn 129

For verses 2 and 3, see Nir. VII.3

The Ṛsi of the hymn is Parmatma, परमात्मा, the Supreme Self and the Creator, the Paramasthi, परमेष्ठी, and the devata is Bhavavṛttam, भाववृत्तम्, the preservation and dissolution of the various entities.

The hymn is known as the Nasadiya Sukta (नासदीय सूक्त) because it starts with the words नासदासीत्. This hymn is one of the rare hymns which speak of the philosophic heights and depths of the Vedic thoughts.

What is sat? and what is asat? Asat does not mean non-existent; it means invisible existence; unmanifested; or existing in the causal form. Sat is the manifested one; in the visible form, In fact, we have three Externals, the Supreme Self, who is the First or the Intelligent cause (निमित्तकारण) in the Creation. The Supreme Being does not need creation for His own sake; He creates the universe for the enjoyment and fulfilment of tiny little souls, for their jnana (knowledge), karma (actions) and bhoga (enjoyment) (जीवानामुप – भोगार्थाहि सृष्टिः -*Sayana*); संहतपरार्थत्वात्- Kapila in the Samkhya). These souls have also been eternally co-existing with God. The third Eternal is the Prakṛti, or the

causal matter (उपादानकारण). Sayana bases his commentary of this hymn on the Puranas, and the traditional mythology. Dayananda quoted this hymn in his Ṛgvedadi-Bhasya-Bhumika with special commentary on the first and the seventh verses. **Kasya sarman**, कस्य शर्मन्, of what could there be felicity, i.e. of whom or of what living being could enjoyment, or fruition, whether of pain or pleasure, be predicated, there being no life. (कस्य शर्मन् कस्य वा भोक्तुर्जीवस्य शर्मणि सुख दुःख साक्षात्कार लक्षणे भोगे निमित्तभूते सति तदावारक तत्त्वमावृणुयात् -*Sayana*).

2. **Avatah svadhaya tat ekam asit,** अवातः स्वधया तत् एकमासीत् - breathed of his own existence. Svadha, स्वधा, means Prakṛti, प्रकृति, maya, माया or प्रज्ञा - the source of the phenomenon world (*Sayana*-माया, illusion or Nature).

Na mṛtyuh asid amrtamna, न मृत्युः आसीत् अमृतं न - There was no death, nor indeed immortality. Yaska quotes this line (Nir. VII.3) to illustrate that in the Vedic text, there is occasionally an intention of describing a particular state.

3. **Tamah asit tamasa gudhamagre,** तमः आसीत् तमसा गूळ्हमग्रे – In the beginning of the creation, there was darkness hidden in darkness (See Nir. VII.3)

Tapasa, तपसा – through austerity, through penance, but here in the sense of contemplation (of the things which were to be created).

4. **Tad agre kamah,** तदग्रे कामः – Preceding that there was desire, (not that the creator has desires. He merely thought of (in the mind of the Supreme).

5. **Vitatah rasmih tirascinah,** विततः रश्मिः तिरश्चीनः – Their ray was stretched out. This refers to the suddenness of creation according to Sayana, as if every thing appeared in the twinkling of an eye; like a flash of the Sun's ray or lightning. The creation took place simultaneously in all the three regions. The word tirascinah (तिरश्चीनः), on all the four sides or across is significant. Nobody can say that the things in the central space were created first, or those above, or those below. It may mean "zigzag" creation, not on the simple geometric patterns. The so called systematic evolution, step by step : i.e. from atman the space (आकाश); from akasa the wind (vayu, वायु), from vayu the fire (अग्नि), from agni, the water (आपः), and from apah, the earth (पृथिवी). The actual occurrence of events is a philosophic myth. The evolution, growth or creation does not take place actually in such series. The actual steps cannot be specified.

Adhah-svit asit; upari-svit asit, अधःस्वित् आसीत्, उपरि स्वित् आसीत् – whether below or above.

Svadha avastat – parastat, prayatih parastat – स्वधा अवस्तात् प्रयतिः परस्तात्, matter was inferior and the creator was superior.

Alternatively, the food (भोग्य:) was inferior and the eater or consumer (भोक्तार:) was superior.

6. **Kutah ajata, kuta iyam visṛstih,** कुत: आजाता कुत इयं विसृष्टि: who has been the creator (the First Cause, the intelligent cause); and which has been the material cause in the creation.

7. **Anga veda yadi va na veda,** अङ्ग वेद यदि वा न वेद – He assurelly knows, (how do you say:), or He knows not, if He does not know, who else then knows!!

Hymn 130

The subject matter (devata) of this hymn is Bhavavṛttam (भाववृत्तम्), and the Ṛsi is Yajnah Prajapatyah (यज्ञप्राजापत्य). Bhavavṛttam is the devata of X.190 hymn also, of which the Ṛsi is Aghamarsana of the family of Madhucchandas (अघमर्षणो माधुच्छन्दस:). All the four hymns with the devata "Bhavavṛttam" occur only in the Tenth Book of the Ṛgveda : X.129; 130; 154 and 190; and their Ṛsis are Prajapatih Paramesthi (प्रजापति: परमेष्ठी). Yajna Prajapatyah (यज्ञप्राजापत्य:). Yami (यमी), and Aghamarsanah Madhucchandsah (अघमर्षण माधुच्छन्दस:). The names of Ṛsis do not appear to be historical; probably, they are all conceptual. Yami of hymn 154 appears to be different from the Yama-Yami twins of hymn X.10 (यमी वैवस्वती and यमोवैवस्वत:).

1. The creation is likened to a weaver's job : the threads are spread out or extended on every side; the weaving is forwards or upwards (प्रवय) and backwards (अपवय). Lord Prajapati, the progenitor, is invoked.

By pravaya and apavaya, Sayana understands superior and inferior weaving (intellectual, चेतन and unintellectual, जड, weavings (प्रवाणं नाम प्रकृष्टस्य चेतनस्य भोक्तृप्रपञ्चस्य सर्जनम्। अपवानं नाम अपकृष्टस्य निकृष्टस्य अचेतनस्य भोग्य प्रपञ्चस्य सर्जनम् – *Sayana*).

2. **Puman,** पुमान्, the First Person, the Cosmic Man. He is the Lord, the Creator, the Purusa of the Purusa Sukta (Ṛv. X.90). The first, the foremost one spreads out this web (तनुते), the same Foremost rolls it up (उत्कृणत्ति) and then spreads it up in this heaven (नाके अधि वितत्ने).

Nake, नाके, a place free from akah or pain, i.e. the heaven (नाके अकं दु:खं नास्त्यस्मिन्निति नाक: स्वर्गलोक: – *Sayana*).

Tasarani, तसराणि, shuttles of a weaver; also तसराणि तिर्यक्सराणि तिरश्चीन सूत्राणि – *Sayana*).

Otave, ओतवे, for weaving (वयनाय यज्ञाख्यं वस्त्रमोतुम् – *Sayana*).

3. The creation itself is a great yajna or sacrifice. and hence the natural questions posed in this verse in respect to प्रमा, प्रतिमा, निदान, आज्य, परिधि, छन्द, प्रउग, and उक्थ. In the Sulba Geometry, Pra-u-ga is a technical term for a triangle, the yoke of a cart forming the triangle. In the yajna-karma, all these become technical terms of specific definitions.

4. The verse deals with metres : gayatri, usnik, anustubh, brhati and also the uktha, jagati is mentioned in verse 5.

The Purusa Sukta, X.90, describes the paridhi and the ajya of the cosmic sacrifice (verses 8 and 15).

6. The creation involves men (मनुष्याः), fathers (पितरः), and seers (ऋषयः).

7. A reference to Seven divine Ṛsis, Marici and others (the seven officiating priests); their predecessors are Angiras and the elder Ṛsi or else the gods involved in the creation.

Sahastomah, सहस्तोमाः, the stamas are three-fold (त्रिवृत्), fifteen-fold (पञ्चदश) etc.

Saha-candasah, सह छन्दसः, the metres are the Gayatri etc.

Saha-prama, सहप्रमा – the prama represents the measurements of fire altars (प्रमितिः प्रमा यज्ञस्येयत्ता परिज्ञानम् – *Sayana*).

Ṛsayah, ऋषयः; the seers, Marici and others, seven seers in all or the seven participants in the yajna (मरीचि प्रमुखाः सप्तर्षयो होत्रादयः सप्त वषट् कर्तारो वा – *Sayana*).

Hymn 131

For verses 2,3 and 4, see Yv. X.32,33 and 34.

Sukirti of the family of Kaksivan (सुकीर्ति काक्षीवतः) is the Ṛsi of the hymn. Indra and Asvins are invoked.

1. **Anga,** अंग, O dear, O Indra.

2. **Yavamantah,** यवमन्तः, the farmers who grow barley (just as dhanvantah, who grow rice); yavam-cit, यवंचित्, barley etc; or grains or cereals in general; grain is separated from husk and chaff.

4. **Namucau,** नमुचौ, in mythology the name of an asura, who was crushed to death by Indra by a vajra, specially prepared from the foam of water (नमुचौ एतत्संज्ञे असुरे हन्तव्ये – *Sayana*).

For Namuci, see:

नमुचिम् – I.53.7; II.14.5; VII.19.5; X.73.7

नमुचे: – V.30.7; 8; VI.20.6; VIII.14.13

नमुचौ – X.131.4

We are also told that Namuci was originally a friend of Indra, but on a certain occasion, Namuci deprived all vitality of Indra, and thereon, on the advice of Asvins, Indra used his vajra and killed Namuci. In another legend, we are told that once Indra got victory over Asuras. This irritated Namuci (one of the asuras), who in his duel, made Indra his captive. Indra entreated and prayed for relief. On Namuci's asking, he promised that he would not kill him either during the day, nor in the night; neither on the dry land nor on waters. Indra promised to do so, and hence was set to liberty. Now during one evening (which was neither day nor night), Indra took the foam of water (which was neither moist nor dry), and thereby he beheaded Namuci (See S'Br. XII.7.3.1-3; see Yv. X.14 also for Namuci)

Dayananda in his commentary on the Yajurveda interprets the word namuci as: नमुचे: - न मुञ्चति परपदार्थान् दुष्टाचारान् वा य: स्तेनस्तस्य, i.e. namuci is that wicked person, a thief, who has taken possession of other's property and does not give it back, nor he forsakes his wickedness. (Yv. X.14)

नमुचौ - न मुञ्चति स्वकीयं कर्म यस्मिन् – one who does not give up his bad habits or deeds is namuci. In the context of Indra, the individual self, namuci is an evil sexual desire or passion which deprives the self or the embodied soul of its vitality and vigour. These passions have to be suppressed tenderly by care (by apam phenam, अपां फेनम्, or foam of water).

Hymn 132

The devata, or the subject matter of the hymn is heaven, or earth or Asvins, Mitra and Varuna and the Ṛsi is Sakaputa, the son of Nṛmedha (शकपूतो नार्मेधः).

The metre of the verses of this hymn is unusual: that of the first verse is Nyankusarini Bṛhati (12+8+8+8); of the second and sixth verses Prastarapankti, 12+11+7+7 and 11+11+8+8 respectively; of the seventh verse Mahasatobṛhati, 14+9+12+11 and of the rest Viradrupa, (3) 21+14, (4) 21+16, and (5) 21+17.

Sayana defines the number of syllables in these metres as follows:

1. न्यङ्कुसारिणी - द्वितीय द्वादशक - त्र्यष्टकवती - 12+8+8+8+36

2,6, प्रस्तार - पंक्ति - द्विद्वादशक द्व्यष्टक वती - 12+12+8+8+40

7. महसतोबृहती - त्र्यष्टक द्विद्वादशाक्वती - 8 + 8 + 8 + 12 + 12 + 48

3, 4, 5 – विराड्रूपा - एकादशिनस्त्रयोऽष्टक 11 + 8 + 8 + 8 + 35

1. The heaven, the earth and the Asvins, all of them bring prosperity to the Ijana, ईजानम्, the one who performs the yajna, the act of public good.

5. **Sakapute,** शकपूते, a person sanctified with sacrifice is sakaputa; he should be free from blemishes. This word does not occur anywhere else in the Rgveda.

(1) **Avah,** अव: अवितृ, the protective; (2) avah अन्न, food (Nigh. II.7)

4. **Rathasya murdha,** रथस्य मूर्धा, the head of the chariot; here it stands for Soma.

7. **Dhursadam,** धूर्षदम् – one that rests on the yoke; one that stays in the land of horses.

Vanarsadam, वनर्षदम्, one who abides in the forests (or in the water, Varuna being said to reside in the ocean).

Hymn 133

For verses 1 and 2, see Nir. III.20 and I.15 respectively.

The Rsi of the hymn is Sudas of the family of Pijavana (सुदा: पैजवन:). The first six verses are of three lines each with metres as Sakvari (1-3) and Mahapanktih (4-6).

शक्वरी — 15 23 14 (1); 14 23 14 (2); 15 24 14
महापंक्ति — 16 16 14 (4); 15 16 14 (5); 15 15 14 (6)
त्रिष्टुप् — 11 10 10 11

For the first three verses of this hymn, see Samaveda

II. 9.1.14.1-3 (1801-1803)

1. **Abhike cidulokakrt,** अभीके चिदुलोककृत्, lo! the maker of the room has approached. The words प्रपित्वे (prapitve) and (abhike) are synonyms of near (प्रपित्वेऽभीकइतयसन्नस्य । प्रपित्वे प्राप्ते अभीकेऽभ्यक्ते – Nir. III.20)

2. **Asatrurindra jajnse,** अशत्रुरिन्द्र जज्ञिषे, Indra, thou art born without a foe. This phrase has been quoted by Yaska as opposite to: शतं सेना अजयत् साकमिन्द्र:, Indra vanquished hundred armies together (X.103.1). Yaska quoted such illustrations in support of those who had been of the view that to ascertain the

meaning of the Vedic verses is useless; they have no meaning, or their meaning is impossible or is contradictory. (Nir.1.15)

Hymn 134

The Ṛsi of the hymn is Mandhatṛ, the son of Yuvanasva (मान्धातायौवनाश्व).
None of these two names occurs in the Vedic text.

The burden of the hymn is 'देवी जनित्री अजीजनद् – the divine progenitress has given birth to thee; the auspicious progenitress has given thee birth." (verses 1-6).

7. The last verse (7) is:

O gods (O enlightened ones, or O Nature's bounties"), we never injure you, nor we give you any annoyance. We follow the instructions incorporated in the divine verses. We have complete reliance in you. With wings and arms, we have taken hold of you. (See Samaveda, 1.2.2.4.2(176) with some variations.

Hymn 135

For verse 1, see Nir. XII.29.

The devata of the hymn is Yama, and Kumara of the family of Yamayana (कुमारो यामायनः) is the Ṛsi.

The word yama has been described (Nir. X.20; 21). Yama is so called because he governs (√ yam) यमो यच्छतीति सतः – Nir. X. 19; Ṛv. X.14.1); Agni is also called Yama (Nir. X.20); Yama indeed is what is born; Yama, what shall be born : 1.66.8.

1. Here where under a tree of beautiful leaves Yama drinks together with the gods, our father, lord of the house, longs for the old ones.

Under a tree of beautiful leaves, i.e. in the chosen dwelling – place of the virtuous.

Vṛkse, वृक्षे, on the tree. Vṛksa is so called because it is felled. (वृक्षोव्रश्चनात् – Nir. XII.29)

Palase, पलाशे, on a leaf; it is so called from falling (पलाशं पलाशनात् – Nir. XII.29)

Devaih sampibate yamah, देवैः संपिबते यमः – Yama goes together with the gods, i.e. the sun with rays (रश्मिभिरादित्यः – Nir. XII.29).

There may be the protector or supporter of us all longing for the old ones (तत्र नः सर्वस्य पाता वा पालयिता पुराणानु कामयेत – Nir. XII.29)

The entire hymn mystically deals with the richness of spirituality; the wheelless, single-poled chariot, turning every where (3), one stands on it, though he sees it not (2). Three questions are posed in verse 3 regarding the youth, the chariot and restitution; and lastly, in verse 7, we have been told about the dwelling of Yama, the fabric of the gods; and the pipe (Nadi, नाळी) sounded for his gratification, and his invocation by hymns.

Hymn 136

For verse 1, see Nir. XII.26.

The devatas are Kesins (केशिनः); i.e. Agni, Vayu and Surya of the three regions. For each verse, we have a different Muni as Ṛsi, the seven Munis are: Juti (जूति), Vatajuti (वातजूति), Viprajuti (विप्रजूति), Vṛsanaka (वृषाणक), Karikrata (करिक्रत), Etasa (एतश) and Ṛsyasṛnga (ऋष्यशृंग); they are the sons of vatarasana (मुनयो वातरशनाः). The word munayah vatarasanah occurs in verse 2.

The word kesin (केशिन्) for the sun occurs in verses 1, 6 and 7, and the word muni in verses 2 (मुनयः), 3 (मौनेयेन), 4 and 5 (मुनिः).

1. **Kesin,** केशी, having long hair; by hair, rays are meant, i.e. endowed with rays, so called on account of shining (√काश्, to shine), or onaccount of being very bright (√ प्र + काश्) – (केशी केशा रश्मयः। तैस्तद्वान् भवति। काशनाद् वा। प्रकाशनाद् वा – Nir. XII.25).

Kesin bears fire, kesin water, kesin heaven and earth, kesin this entire universe for beholding the light. Kesin is called light. Visam, विषम् – this is a synonym of water, derived from the verb वि-स्ना, vi-sna, from sna, preceded by vi, meaning to purify, or from √ सच्, √ sac, to accompany preceded by vi, (विषमित्युदक नाम। विष्णातेः वि पूर्वस्य स्नातेः शुद्ध्यर्थस्य। वि पूर्वस्य वा सचतेः – Nir. XII.26).

Moreover, these two others are also called kesins (having long hair); terrestrial fire (अग्नि) on account of the smoke, and the atmospheric fire (वायु) on account of dust or mist. (अथाप्येते इतरे ज्योतिषी केशिनी उच्येते। धूमेनाग्नी। रजसा च मध्यमः – Nir. XII.26).

For the three kesins, see Ṛv. I. 164.44 (Av. IX.10.26).

Juti – The radiant sun supports Agni, water, heaven and earth. It gives visibility to all.

Vatajuti – The Munis wear the yellow dirty vestments of bark; they

follow the course of the wind.

Viprajuti – Exhilarated by the sanctity of the Muni. We have mounted upon the winds. Behold, O mortals, our forms in them.

Vṛsanaka – The Muni flies through the firmament, illumining all objects.

Karikrata – The Muni is the steed of the wind; it repairs to both oceans, the eastern and the western.

Etasa – Wanders in the tracks of the Apsaras and Gandharvas and delightful friend (the Sun).

Ṛsyasṛnga – Vayu churns for him, thunder grinds it, whilst the radiant sun drinks the water with his cup.

Hymn 137

There are seven verses in the hymn, each having a different Ṛsi : भरद्वाज, कश्यप, गोतम, अत्रि, विश्वमित्र, जमदग्नि and वसिष्ठ – the well-known seven seers forming a group (Bharadvaja, Kasyapa, Gotama, Atri, Visvamitra, Jamadagni and Vasistha). There are the seven Ṛsis associated with two eyes, two ears, two nostrils and a mouth.

Bharadvaja – Raise again the man; give life to him again.

Kasyapa – May one wind bring you vigour, and the other one blow away all evils.

Gotama – O wind, breathe the medicinal balm; thou art the universal medicine.

Atri – The wind says, "I have come to thee with pleasures and protections, fortune and vigour. I shall drive away thy disease.

Visvamitra – May the gods, Maruts and all beings give us protections. May this person be free from sins and ailments.

Jamadagni – Waters are medicinal, dissipators of diseases; they are medicines for all diseases.

Vasistha – The tongue is the fore-runner of speech. It is cleansed by hands of ten fingers. With these hands we touch thee; may ye be free from disease.

Hymn 138

For verse 1, Nir. IV.25

The Rsi of the hymn is Anga, son of Uru (अंग औरवः).

1. **Dansayah,** दंसयः, works; so called because they finish them (दंसयः कर्माणि। दंसयन्ति एनानि – Nir. IV.25

Kutsaya manmannahyasca dansayah, कुत्साय मन्मन्नह्यश्च दंसयः Thinking (to make) the works (fruitful) for the present, you let the waters flow.

5. **Tujyani tejate,** तुज्यानि तेजते, thinks (the hosts of the asuras) which have to be attacked or sharpens his weapons (which are to be hurled against the asuras).

Hymn 139

For verse 6, see Nir. V.I. – *Sayana*)

Savitri, is the devata of the first trica, (त्रिच) and the Gandharva visvavasu of the last three verses. Visvavasu (विश्वावसु) is the Rsi of the entire hymn. The words "gandharvam visvavasum" occur in verses 4 and 5, and word gandharvah in verse 6 also.

Gandharvam, गन्धर्वम्, thundering; noisy. (गन्धर्वं गतिरूपां गां शब्दंधारयन्तम् – *Sayana*)

Visvavasu, विश्वावसु, clouds (the name of a Gandharva Rsi –*Sayana*).

विश्वऽवसुः - X.139.5; विश्वऽवसुम् – X.85.21; 139.4

विश्ववसोऽइति विश्वऽवसो – (X.85.22).

5. **Yat gha satyam ut yat na vidma,** यत् घ सत्यं उत् यत् न विद्म – **that which is the truth, and that which we do not know.**

6. **Sasnim,** सस्निं, cloud (सस्निं सस्नातं मेघम् – Nir. V.1)

Sasnim avindat Carane nadinam, सस्निं अविन्दत् चरणे नदीनाम् – he found the cloud in the course of the rivers – Nir. V. 1.

Hymn 140

The devata is Agni, and the Rsi is Agni Pavaka. The metres are

Vistarapankti (1) Satobṛhati (2-4), Uparistaj-jyotis (5) tristubh (6). The whole of the hymn occurs in the Yajurveda XII. 106-11 and the Samaveda I.9.2.1. 1-6 (1816-1821)

1. विष्टारपंक्तिः – 8 + 12 + 12 + 8 (यस्या द्वितीय तृतीय-पादौ द्वादशार्णौ आद्यतुर्यावष्टकौ)

2. सतोबृहती – 12 + 8 + 12 + 8 (यस्या आद्यतृतीयौ द्वादशकौ द्वितीय तुर्यावष्टकौ)

3. उपरिष्टाज्ज्योतिः – 12 + 12 + 12 + 8 (यस्यास्त्रयः पादा द्वादशाक्षराश्चतुर्थोऽष्टाक्षरः – Mahidhara)

2. **Pṛnaksi rodasi ubhe,** पृणक्षि रोदसी उभे, you unite both heaven and earth, or you fill both worlds, i.e., heaven with oblations and earth with rain.

3. **Urjo-napat,** ऊर्जो नपात्, the son of strength, vigour or energy (also grandson of waters; or, non-injurer of food.)

(हे ऊर्जो नपात् ऊर्जः अन्नस्य पार्थिवस्यारण्यादेः पुत्रः – *Sayana*; ऊर्क्शब्देनाप उच्यन्ते । नपाच्छब्देन च पौत्रः । हे अपांपौत्र, अद्भ्य ओषधिवनस्पतयो जायन्ते, ओषधिवनस्पतिभ्योऽग्निर्जायते and hence urjo-napat is fire – *Uvata*; *Mahidhara*; also यद्वा ऊर्जोऽन्नस्य नपात्, न पातयति नाशयति नपात्, i.e. हे अन्नस्याविनाशकः – *Mahidhara*.)

4. **Jantubhih prathayasva irajyan,** जन्तुभिः प्रथयस्व इरज्यन् – contending with enemies, bestow upon us riches. (इरज्यन् ईर्ष्यन् स्पर्धां कुर्वन्, or. यद्वा इरज्यतिरैश्वर्यकर्मा । जन्तुभिर्यजमानैराज्यादिभिस्तर्पितः इरज्यन् ईश्वरोभवन् – *Sayana* ; जन्तुभिः प्राणिभिर्हविः प्रदैर्ऋत्विग्प्रभृतिभिः इरज्यन् दीप्यमानः – shining by the priests, etc, offering oblations – *Mahidhara*).

Hymn 141

Agni as an ascetic, अग्निस्तापसः, is the Ṛsi of the hymn.

2. Aryaman, Bhaga, and Bṛhaspati are invoked. Sarasvati is praised as truth – speaking, Devi Sunṛta, देवीसूनृता – Divine speech (प्रिय सत्य वाग्रूपा देवी देवनशीला सरस्वती – *Sayana*).

3. Invocations to Soma, Agni, the Adityas, Visnu, Surya, Brahma.

4. Invocations to Indra, Vayu and Bṛhaspati.

5. Invocations to Aryaman, Bṛhaspati, Indra, Vata, Visnu, Sarasvati and Savitṛ (food-bestowing).

6. Two demands (1) यज्ञंवर्धय – augment the sacrifice, and (2) देवतातये रायो दानाय चोदय, i.e. stimulate to give us wealth for public good (देवतातये) or for the fulfilment of sacrifice.

Hymn 142

Four Ṛsis are assigned to this hymn; each being related to a couplet (द्विच): (i) Jaritr (1-2); (ii) Drona (3-4); (iii) Sarisṛkva (5-6) (iv) Stambamitra (7-8) (जरितृ, द्रोण, सारिसृक्व, and स्तम्बमित्र).

7. **Apam nayanam, samudrasya nivesanam,** अपां नयनं, समुद्रस्य निवेशनम् – abode of waters and dwelling of the ocean.

8. **Ayane te parayane durvah rohantu, puspinih,** आयने ते परायणे दूर्वाः रोहन्तु पुष्पिणीः – At thy arrival and at thy departure, the flowering durva grasses spring up.

Hṛdah, ह्रदाः – lakes and ponds.

Pundarikani, पुण्डरीकाणि, lotuses.

Hymn 143

Atri, son of Sankhya (अत्रिः सांख्यः) is the Ṛsi of this hymn. The word Atri occurs in verses 1,2 and 3.

1. Addressed to Asvins.

Ṛtajuram, ऋतजुरम् – ever diligent in worship; ever busy in acts of public good and in the performance of noble deeds. (ऋते स्तोत्रे यज्ञे वा। तेन जीर्यन्तम्। सर्वदा पुण्ययोः परिचरणशीलम् – *Sayana*)

2. Atri was dragged, bound by Asuras, like a swift horse; the Asvins unloosed him like a strong knot (दृढं ग्रन्थिं न विष्यतम्) For Atri, see previous references.

5. You came with the winged steeds to Bhujyu immersed in the ocean and restored him. See earlier references.

Hymn 144

The Ṛsi is Suparna, son of Tarksya (सुपर्णस्तार्क्ष्य पुत्रः) or Urdhva-kṛsana of the family of Yama (ऊर्ध्वकृशनः यामायनः).

2. **Urdhvakṛsanam,** ऊर्ध्वकृशनम्, effulgent like the fire, with flames going up. The word does not occur anywhere else in the Ṛgveda.

Ṛbhuh, ऋभुः, effulgent; intelligent.

3. Ahisuvah, अहिशुवः – the name of an Asura (St. Petersburg Dict) – sons and grand-sons of persons having keen intellect.

4. Reference to Soma, brought to Indra from afar by Suparna, the son of a falcon (mythology).

Hymn 145

The subject matter of the hymn (devata) is the getting rid of a rival wife (उपनिषत्सपत्नी-बाधनम्) and the Ṛsi is Indrani (इन्द्राणी).

1. The physician speaks about a medicinal herb, a potent medicinal creeper by which her husband gets completely attached to her and does not go to the rival wife.

5. I am triumphant; the medicinal herb is triumphant; both will triumph over the rival lady.

The creeper referred to in the hymn is patha, पाठा (आचम्य पाठा नामौषधिः खातव्या। तामित्सृभिरेषबेरभिमन्त्रणम्। ततस्तया सौषधिर्यथा भर्तारं स्पृशति तथा तस्य भर्तुरुपसङ्गनमिति। –*Sayana* quotes Apastamba Gṛhyasutra, IX.V.8 in the introductory part of this hymn. It is difficult to say how much one can rely on the hypnotic action of the herb.

Hymn 146

For verse 1, see Nir. IX.30.

Aranyani is the devata of the hymn (the tutelary goddess of the forest – *Wilson*). The Ṛsi is Devamuni, the son of Irammada (देवमुनिः ऐरम्मदः).

The word Aranyani (wilderness) occurs in all the six verses of this hymn and nowhere else in the Ṛgveda.

1. O wilderness (aranyani), how is it that thou who disappearest in deserts over onwards does not seek the village? It appears that fear does not find thee.

Wilderness is the wife of the desert. Desert (aranya, अरण्य) is so called because it is far (apa-arna, अप-अर्ण) from the village, or because it is dull (a-ramana, अ-रमण).

(अरण्यानी अरण्यस्य पत्नी। अरण्यं अपार्णम्। ग्रामादरमणं भवतीति वा).

Na tva bhir iva vindati, न त्वा भीरिव विन्दति – It appears as if fear does not find

thee, or word iva (इव) is used in the sense of slight apprehension (i.e. just the slightest fear) (न त्वा भीर्विन्दतीवेति। इवः परिभयार्थे वा – Nir. IX.30)

2. **Ciccikah.** चिच्चिकः – Vṛsaravaya वृषारवाय – said to be small animals with screaming noise (वृषा रवाय। वृषा सेचनसमर्थो रवः शब्दो यस्य सूक्ष्म जन्तु विशेषस्य झिल्ल्याख्यस्य स तथोक्तः) a small insect, jhilli, who screams during mating is vṛsarava; चिच्चिकः ची-ची-शब्द कुर्वन्नन्योजन्तुः – any other insect who gives out sound chi-chi-*Sayana*).

Aghatibhih, आघाटिभिः, with cymhals.

5. **Anyah,** अन्यः, some other, as a tiger or even a robber.

Hymn 147

For verse 1, see Samaveda, I.4.2.4.2 (371).

The Ṛsi of the hymn is Suvedas, the son of Sirisa (सुवेदाः शैरीषिः).

Indra is invoked for the sake of obtaining a son, a grandson, fulfilment of desires and honourable wealth, as well as food (3-5). Indra slays Vṛtra (1-2).

3. **Ahraye,** अह्रये, honourable (अलज्जकरे – *Sayana*).

Hymn 148

The Ṛsi is Raja Pṛthu, the son of Vena (पृथुर्वैन्यः). Indra gets victory over the races of Dasas and fugitive Vala, lurking on secracy hidden in the waters (2). The verse 5 refers to Pṛthu, the son of Vena (शूर पृथ्या वैन्यस्यार्कैः) Pṛthu means a person with wide and extensive learning.

Venyah is one full of wisdom and intellect. The references in the text, of course, do not refer to historical person ages.

Hymn 149

For verses 1 and 5, see Nir. X.32 and X.33 respectively.

The Ṛsi of the hymn is Arcan, the son of Hiranyastupa (अर्चन्हिरण्यस्तूपः) and the subject matter is Savitṛ, the sun (Nir. X.32).

The word "hiranyastupa" occurs in the last verse (5) – the only occurrence in the entire Ṛgveda. The word means "brilliance personified", and the word Angirasah means the fire-technician.

1. The sun is called Savitṛ also (Savitṛ because he is the impeller or stimulator of all – Nir. X.31). He is so praised in the Hiranyastupa hymn (Nir. X.32). The seer Hiranyastupa proclaimed this hymn in the act of worship – आदित्योऽपि सवितोच्यते । तथा च हैरण्यस्तूपे स्तुतः अर्चन् हिरण्यस्तूप ऋषिरिदं सूक्तं प्रोवाच – Nir. X.32).

5. Like Angirasa Hiranyastupa, I invite thee, O Savitṛ, to the sacrificial food. Thus worshipping and bowing before thee for protection. I kept watch as for a stalk of Soma.

Hiranyastupah, हिरण्यस्तूपः, golden tuft of hair; a tuft of hair made of gold or one having a golden tuft of hair (हिरण्यस्तूपो हिरण्मयः स्तूपः । हिरण्मयास्तूपोऽस्येति वा । – Nir. X.33)

Stupah, स्तूपः, tuft of hair, is derived from the verb स्त्यै (Styai), to be collected into a heap), i.e. a collection.

(स्तूपः स्त्यायतेः संघातः – Nir. X.33).

Hymn 150

The Ṛsi is Mrlika, the son of Vasistha (मृळीको वासिष्ठः). Vasistha, the purohita, invokes the fire : वसिष्ठो हवते पुरोहितो मृळीकाय पुरोहितः (5).

1. Mṛlikaya, मृळीकाय, for our felicity (मृळीकाय सुखाय सुखार्थम्)

4. Agni was the purohita of gods; the Ṛsis, the descendents of Manu, kindled Agni.

5. Vasistha, as the purohita invokes Agni, the purohita, for our felicity.

The following terms also occur:

Atri, Bharadvaja, Gavisthira, Kanva and Trasdasyu.

See our earlier notes on these terms.

Atri, अत्रि, free from triple bonds; i.e. "not three"; or from अद्, to eat; a king that eats up or devours enemies अत्रिः न त्रय इति – Nir. III.17)

Bharadvajah, भरणात् भरद्वाजः, from being brought up, bhṛ (Nir. IV.17); one that provides food to others.

Gavisthiram, गविष्ठिरम् – from गविः, गोस्थाने – (Nir. II.5) seated on the cow skin; or the one with stablized sense-organs; master of his own (for this term

see Ṛv. गविष्ठिरः ; V.1.12 and गविष्ठिरम् X.150.5 – the word occurs nowhere else in the Ṛgveda.

Kanvam, कण्वम् – men of wisdom (Nir. III.17 for प्रस्कण्व, कण्वस्य पुत्रः and कण्वप्रभवः).

Trasadasyum, त्रसदस्युम्, one who suppresses infidels or wicked persons.

त्रसदस्यवि – VIII.49.10

त्रसदस्युः – IV.38.1; V.27.3; VIII.19.36

त्रसदस्युम् – I.112.14; IV.42.8; 8; VIII.19.3;
VIII. 8.21; 36.7; 37.7; X.150.5

त्रसदस्योः – V.33.8

Vasisthah, वसिष्ठः – most notable one; a high-priest; man of great learning. वसिष्ठाः, वसिष्ठासः those with most settled life (Daya.), they who provide settled life to others.

The term is used in singular and plural both.

वसिष्ठः – II.9.1; VII.9.6; X.65.15 and others.

वसिष्ठम् – I.112.9; VII.33.13; and others.

वसिष्ठवत् – VII.96.3

वसिष्ठस्य – VII.33.5

वसिष्ठाः – VII.7.7; X.15.8; 122.8 and others, in Book VII.

वसिष्ठाः – (Vocative) – VII.33.3; 4; 8

वसिष्ठान् – VII. 33.2

वसिष्ठासः – VII. 23.6; X. 66.14

वसिष्ठैः – VII. 39.7; 40.7; 76.7

Hymn 151

For verse 1, see Nir.IX.31

The devata is Sraddha, श्रद्धा, Srát श्रत् is a synonym of truth सत्य (बट्, श्रत्, सत्रा, अद्धा, इत्था and ऋत are six synonyms of truth – Nigh. III.10). Acceptance of truth for life is Sraddha – normally translated as faith. Ṛsi of the hymn is a lady named as Sraddha of family of Kama (श्रद्धा कामायनी).

1. Sraddha, श्रद्धा – Being based on truth, it is called so (श्रद्धा श्रद् धानात् – Nir. IX.30).

Through faith is fire kindled, through faith is oblation offered. With our speech, we announce faith at the head of fortune (chief limb of fortune, i.e. prosperity (श्रद्धा भगस्य भागधेयस्य मूर्धनि प्रधानाङ्गे वचनेनावेदयामः – Nir. IX.31)

5. **Suryasya nimruci,** सूर्यस्य निम्रुचि, at the setting of the sun.

Hymn 152

For verse 4, see Nir. VII.2.

The deity or the subject matter of the hymn is Indra, and the Ṛsi is Sasah (शास) of the race of Bharadvaja (शासो भारद्वाजः).

1. **Sasah,** शासः, the ruler, the king.

4. **Vi na Indra mṛdho jahi,** वि न इन्द्र मृधो जहि – O Indra, slay our enemies (or our evil tendencies, मृधः) – Nir. VII.2.

Also see Yv. VIII.44, and Samaveda, II.9.3.7.2 (1868).

Hymn 153

For verse 2, see Nir. VII.2

The Ṛsis are the wives of the gods and the mothers of Indra (इन्द्रमातरो देवजामयः). Indra, the head of the state, is the subject matter.

1. **Jatam upaste,** जातमुपासते, worship him as soon as born, i.e. as soon as coronated or elected as the head of the state (See Samaveda I.2.2.41 (175) with variation.)

2. **Tvam indra balad adhi,** त्वमिन्द्र बलादधि, thou, O Indra, (art born) of strength or from the overpowering strength (Nir. VII.2).

See Samaveda, I.2.1.3.6 (120)

Indra is born of strength (बलात्), courage (सहसः) and vigour (ओजसः).

Hymn 154

Yami is the Rsi, the daughter of Vivasvat, whilst the creation is the topic (भाववृत्तम्).

1. According to Sayana, the students of the school of the Samaveda offer Soma to Pitṛs (Manes); the students of the school of the Yajurveda offer ghee (clarified butter), and the students of the school of the Atharvaveda offer honey. In fact, the knowledge gained through devotion and affection to God (the emotional approach to God) is likened to Soma and the Saman; the knowledge gained through Karma or actions of public dedication and service (serve approach to God) is likened to butter and the Yajuh, and the knowledge gained through study (mundane and spiritual both), i.e. the jnana marga is likened to honey and the Atharva school (Brahmaveda).

Hymn 155

For verse 1, see Nir. VI.30

The topic of the verses 1 and 4 is the averting of misfortune (अलक्ष्मीघ्न), of verses 2 and 3 is Brahmanaspati and of verse 5 is the all-gods (all-bounties of Nature) (Visvedevah). The Ṛsi is Sirimbitha, the son of Bharadvaja (शि-रिम्बिठो भारद्वाजः).

1. Go to the hill, O barren – अरायि – one-eyed, काणे, hideous ever-screaming (famine). We frighten thee away with those heroes (or beings) of the cloud.

Arayi, अरायि, unliberal (अदायिनि), miserable, not giving; barren, the goddess of famine (दुर्भिक्षादि देवता –*Sayana*); distress, misery, alaksmi or misfortune personified.

Kane, काणे, one eyed is so called because his sight is crooked (काणे विकटे).

Kane may be derived from the root √ कण्, meaning to be small. (काणो दर्शन इत्यौपमन्यवः कणतेर्वा स्यादणूभाव कर्मणः).

The verb कण् (kan) is used to denote the smallness of sound, as it sounds inaudible (कणतिः शब्दाणूभावे भाष्यते । अणुकणतीति । मात्राणूभावात् कणः). A person is called कण on account of the smallness of his size and काण on account of his short vision; i.e. one-eyed, (दर्शनाणूभावात् काणः) – Nir. VI.30.

Vikate, विकटे, crooked, hideous, i.e. whose manner of walking is crooked, says Aupamanyava, (विकटो विक्रान्तगतिरित्यौपमन्यवः); or the word vi-kata (वि + कट) may be derived from √ कुट् √kut (to be crooked) by metathesis: he is very crooked. (कुटते र्वा स्यात्। विपरीतस्य। विकुटितो भवति – Nir. VI.30).

Sadanve, सदान्वे , ever-screaming, always screeching सदान्वे सदानोनुवे शब्दकारिके – Nir. VI.30

Sirimbithasya, शिरिम्बिठस्य – of the clouds – sirimbitha means cloud (शिरिम्बिठो मेघः । शीर्यते बिठे । बिठमन्तरिक्षम् । बिठं बीरिटेन व्याख्यातम्); it is shattered in the atmosphere. Bitham (बिठम्) means atmosphere. Bitham (बिठम्) is explained by biritha (बीरिट).

Sirimbitha is also the name of a seer of the family of Bharadvaja (शिरिम्बिठो भारद्वाजः) who, endowed with black ears, destryed evil fortune (with this verse) (अपि वा शिरिम्बिठो भारद्वाजः कालकर्णोपेतः).

Tebhis tva sattvabhih catayamasi, तेभिः त्वा सत्वभिः चातयामसि – we frighten thee away with his heroes, i.e. actions. The verb चातय् (catay) means to frighten. (तस्य सत्वैः कर्मभिरिति स्यात्। तैष्ट्वा चातयामः। चातयतिर्नाशने – Nir. VI.30.).

Sattvaih, सत्वैः , by its heroes; by its waters, i.e. by actions.

Hymn 156

The Ṛsi is Ketu, the son of Agni (केतुराग्नेयः) the topic is Agni.

5. Agne ketuh visam asi presthah sresthah अग्ने केतुः विशामसि प्रेष्ठः श्रेष्ठः – **Thou, O Agni, art the best beloved and most excellent banner of the people (विशां प्रजानां, केतुः केतयिता, ज्ञापयिता, प्रेष्ठः प्रियतमः श्रेष्ठः प्रशस्यतमः – *Sayana*).**

Ketuh, केतुः **– Synonym of prajna (प्रज्ञानाम – Nigh. III.9); See** प्र चेतयति केतुना **– I.3.12;** उषसः केतुमक्रत **– I.92.1;** देवं वहन्ति केतवः **– I.50.1).**

Hymn 157

The Rsi is Bhuvana, the son of Aptya (भुवन आप्त्यः) or Sadhana, the son of Bhuvana (साधनो भौवनः) Indra, Adityas and Maruts are invoked, for the sake of rains (इषितं स्वधां पर्यपश्यन् – men beheld around them the swift descending rain).

4. Svadham, स्वधाम् **– rains (स्वधा उदक नाम – Nigh. I.12;** स्वधां वृष्ट्युदकम् **–** ***Sayana*****).**

Hymn 158

The topic is surya, the sun; and the Ṛsi is Caksu (eye), the son of Surya (चक्षुः सौर्यः).

1. The sun protects us from the evils coming from heaven; air protects from those of the firmament, and fire from those upon earth.

4. The sun or the Surya gives sight to our eye (चक्षुर्नो धेहि चक्षुषे).

Hymn 159

Saci (शचि) is the Ṛsi as well as the devata of the hymn (शची पौलोमी).

Saci is the Queen-Empress of the State or the Queen on her own accounts in a democratic state (the lady-President, or the Lady-Prime Minister of the State). Her sons and daughters are also dedicated to the State (मम पुत्राः शत्रुहणः, मे दुहिता विराट्) (3). The verses 5 and 6 speak of the suppression of rival-ladies, influencing the head of the State.

Hymn 160

Purana, the son of Visvamitra (पूरणो वैश्वामित्रः) is the Ṛsi of the hymn, and the topic is Indra, the lower self or resplendent Lord. He is fond of Soma (the emotional love); He is cognizant of all things (2). The person who serves Him with all his mind, offers sincere devotion to Him with all his heart, receives His blessings, wealth and cattle (material as well as spiritual) (3). The Lord unsolicited destroys his enemies, the despisers of Brahmanas (ब्रह्मद्विषः or men of learning and character) (4).

4. **Revan na,** रेवान्न – as a rich man (रेवान् = धनवान् – *Sayana*)

Ananudistah, अननुदिष्टः, unsolicited. (अननुदिष्टः=अननुप्रदिष्टः तेनानुक्तः अप्रार्थितः – *Sayana*)

Hymn 161

The object of the hymn is the cure of the disease raja-yaksma (राजयक्ष्मा) or chronic (or declared) consumption, and hence the conceptual Ṛsi is Yaksmanasana the son of Prajapati (यक्ष्मनाशनः प्राजापत्यः).

1. **Kam,** कम्, with ease.

Havisa, हविषा, the medicine (lit. oblation)

Ajnata-yaksmat, अज्ञातयक्ष्मात्, from the unobserved or undetected consumption.

Raja-yaksmat, राजयक्ष्मात्, from the royal (declared, or observed, or chronic) consumption.

2. **Nir-ṛteh upasthat,** निर्ऋतेः उपस्थात्, from the lap of calamity, from the

clutches of the disease.

3. **Sahasraksena sata-saradena satayusa havisa,** सहस्राक्षेण शतशारदेन शतायुषा हविषा, with a medicine having a thousand potency (eyes), conferring hundred years, giving a life for a century.

4. **Satam saradah, satam hemantan, satam vasantamh** – शतं शरदः, शतं हेमन्तान्, शतं वसन्तान्, for a hundred autumns, a hundred winters, a hundred springs.

Satayusa havisa, शतायुषा हविषा, this century-yielding medicine.

Hymn 162

(For verse 2, see Nir. VI.12)

The subject of the hymn is to avert abortion (गर्भसंस्रावे प्रायश्चित्तम्), and the conceptual Rsi is Ṛaksohan, the son of Brahma (रक्षोहा ब्राह्मः).

1. The disease (अमीवा) is called durnaman (दुर्णामा); it provides sickness to embryo (गर्भम्) and assails the womb (योनिः).

Raksoha, रक्षोहा, the destroyer of raksasas (the infections, contagions, virus etc).

2. **Kravyadam,** क्रव्यादम्, cannibal; flesh-eating; the worms consuming flesh.

Amiva, durnama, अमीवा दुर्णामा–the disease of th evil name (दुः+नामा) Amiva is explained by abhyamana (अभ्यमन), i.e. disease. "Durnama, evil name" signified a germ of disease, a worm, whose name is sinful (दुर्णामा क्रिमिर्भवति पापनामा – Nir. VI.12)

Krimih, क्रिमिः; a worm is so called because it grows fat √ (मिद्) a raw flesh (क्रव्ये) or it may be derived from the root meaning to creep, or from √ क्रम, to crawl (क्रिमिः क्रव्ये मेद्यति। क्रमतेर्वा स्यात् सरणकर्मणः। क्रामतेर्वा – Nir. VI.12)

The word Krimih, क्रिमिः, does not occur in the Ṛgveda.

3. **Hanti Patayantam,** हन्ति पतयन्तम्, one that destroys the impregnating energy.

Nisatsnum, निषत्स्नुं, the germ as it settles.

Sarisrpam, सरीसृपम्, the moving embryo.

Hymn 163

The cure of phthisis (यक्ष्मघ्नम्) is the subject matter of this hymn and Ṛsi is Vivṛhan, the son of Kasyapa (विवृहा काश्यपः).

The disease spreads throughout all parts of body and hence its banishment is demanded from every place.

These limbs are enumeratd in the hymn (32 in all).

1. अक्षि – eye	शिरस् शीर्ष्ण – head
नासिका – nose	मस्तिष्क – brain
कर्ण – ear	जिह्वा – tongue
छुबुक – chin	
2. ग्रीवा – neck	दोषन्, दोष्णु – upper arm
उष्णिह् – sinews	अंस – shoulder
कीकस – bones	बाहु – forearm
अनूक्य – joint	
3. आन्त्र – entrail	मतस्न – kidney
गुदा – anus	यक्न, यकृत – liver
वनिष्ठु – abdomen	प्लाशि – viscus (pl. viscera)
हृदय – heart	
4. ऊरु – thigh	श्रोणि – loin
अष्ठीवद् – knee	भासद – buttock
पार्ष्णि – heel	भंसस् (पायु) – private parts
प्रपद – toe	
5. मेहन – urethra	लोम – hair
वनंकरण – bladder	नख – nail

Angat-angat, अंगात्-अंगात् – from each limb; lomnah-lomnah, लोम्नः-लोम्नः, from each hair; parvani-parvani, पर्वणि-पर्वणि, from each joint.

Hymn 164

(For verse 1, see Nir. I. 17)

The subject matter of the hymn is dissipation of bad dreams and the conceptual Ṛsi is Pracatas, the son of Angiras (प्रचेताः आंगिरसः ; versu)

1. **Paro nirṛtya a caksva,** परोनिर्ऋत्या आचक्ष्व, Far, far away, call for death (or calamity); (Nir. I.1) – a discussion on the pada-patha:

निर्ऋत्या = निःऋत्यै (in the dative case as ending in ai, ऐकारान्तम्)

3. The evil thoughts or sins involved while speaking the others (or deliberately) (आशसा); speaking against others (unknowingly or without intention) (निःशसा); speaking about others (or with intention) (अभिशसा); while waking (जाग्रतः); while dreaming (स्वपन्तः).

4. **Pracetah angirasah,** प्रचेताः आंगिरसः, very sensible man of austerity, and enlightenment.

Pracetah, प्रचेताः, highly sensible; having profound knowledge (प्रचेता, प्रकृष्टचेताः – Nir. VIII.6; Ṛv. X.110.1)

Hymn 165

For verse 1, see Nir. I.17

The Ṛsi is Kapota, the son of Nirṛti = (कपोतो नैर्ऋतः) (a conceptual name).

1. दूतो निर्ऋत्या इदमा जगाम – Here has come this messenger of death, दूतः निर्ऋत्याः । इदम् आऽजगाम (For padapatha, Nir. I.17); Nirrtya is either in the ablative (पंचम्यपेक्षा) or in the genitive case (षष्ठ्यर्थ प्रेक्षा), so it is written in the padapatha (पदपाठ), as ending in the visarjaniya (= निर्ऋत्याः)

Kapotah, कपोतः, pigeon. For Kapota, see:

कपोतः – X.165.1-4

कपोतऽइव – I.30.4

कपोतम् – X.165.5

Pigeon has been sent as the messenger of Nirṛti (a synonym of death or calamity); it brings bad news, and hence, its arrival is regarded as unlucky. Niskṛtim, निष्कृति, atonement.

2. May the arrival of the pigeon be auspicious (शिव:).

2, 3. **Paksini hetih,** पक्षिणी हेति: , the winged-weapon (of mischief), (पक्षिणी पक्षोपेता हेति: हननहेतु: कपोत: – *Sayana*), Hetih may be army also.

4. **Ulukah,** उलूक: , owl. It speaks amogham

Mogham, मोघम्, be in vain (मोघं निष्फलम् –*Sayana*)

Yamaya mṛtyave, यमाय मृत्यवे, for the controller (यमाय) death (मृत्यवे)

The word uluka has the following occurrences:

उलूक: – X.165.4

उलूकयातुम् – VII.104.22

(Only these two occurrences in the Ṛgveda).

Hymn 166

For verse 5, see Nir. X. 16

The topic of the hymn is to get away from the influence of the rival (सपत्नघ्नम्). The hypothetical Ṛsi is Ṛsabha, the son of Viraj (ऋषभो वैराज:).

The word ṛsabha occurs as follows in the Samhita:

ऋषभम् – X.166.1

ऋषभस्य – VI.28.8

ऋषभास: – VI. 16.47; X.91.14

Yaska gives no comment on the word.

1. **Ṛsabham,** ऋषभं, bull; renowned like a bull (ऋषभवत् प्रशस्तम् – *Sayana*); excellent and superior (मा समानानां ऋषभम् – Superior among my equals).

5. Yaska quotes this verse (Nir. X.16) in connection with his discus-

sion on tautology (समानाभिव्याहारम्). The recurrence of the same expression in the same verse means tautology, and is regarded as undesirable. Some of the schools of thought do not admit tautology, if there is some difference, even the slightest, as for instance "as from water the frogs (मण्डूका: इव उदकात्) and "as frogs from water (मण्डूका: उदकात् इव) (Nir. X.16)

Yoga-Ksemam, योगक्षेमं, goods and chattles (Wilson); acquisitions (योग); preservations (क्षेम) – war efforts and peace plans (acquisition of all that one does not possess in Yoga and the preservation of that which has been acquired is Ksema (अप्राप्तस्य धनस्य प्राप्तिर्योगः । प्राप्तस्य रक्षणं क्षेमः – *Sayana*).

This verse is the only one in the Ṛgveda which has Yoga-Ksema (both the terms) occurring together. It is of common occurrence in the Yajurveda (e.g. योगस्य क्षेमो नः कल्पताम् – Yv. XXII.22; अलब्धलाभोयोगः, लब्धस्य परिपालने क्षेमः – *Mahidhara*; योगो द्रव्यादीनां संयोगः क्षेमस्तेषामेव परिपालनम् – *Uvat*).

Hymn 167

For verse 3, see Nir. XI.12.

The Ṛsis are Visvamitra and Jamadagni. The words Visvamitra occurs in the text as follows:

विश्वामित्रः – III. 53.9

विश्वामित्र जमदग्नी-इति – X.167.4

विश्वामित्रस्य – III.53.12

विश्वामित्राः – III.53.13; X.89.17

विश्वामित्राय – III.53.7

विश्वामित्रेभिः – III.1.21

विश्वामित्रेषु – III.18.4

For jamadagni, see the following:

जमत्ऽअग्निना – III.62.18; VIII.101.8; IX.62.24; 65.25

जमदग्निः स्तुता – III.53.15

जमदग्निऽवत् – VII.96.3; IX.97.51

3. **Kalasan abhaksayan,** कलशान् अभक्षयन्, I have fed on the pitcher or on the jar, i.e. I have drunk the Soma left in the jar from that which had been offered (कलशान् कलशस्थान् हुतशिष्टान् सोमान् अभक्षयम् भक्षितवानस्मि – *Sayana*).

In the law of King Soma and Varuna, in the protection of Bṛhaspati and Anumati, today, in thy invocation, O Maghavan, and of Dhatṛ and Vidhatṛ, I partook of the jars.

The meaning is: induced by these deities, I partook of the jars full of soma juices (एताभिर्देवताभिरभि प्रसूतः सोमकलशानभक्षयमिति – Nir. XI.13)

Kalasa, कलश, or jar, is so called because Kalah (कलाः) particular measures of Soma, are deposited in it (कला+शी) (कलशः कस्मात् । कला अस्मिन्छेरते मात्राः Kalah (कलिश्च कलाश्च) are both derived from कॄ, to scatter; their measures are scattered (कलिश्च कलाश्च किरतेः । विकीर्णमात्राः – Nir. XI. 14).

Varunasya, वरुणस्य, of venerable Lord; of air.

Somasya, सोमस्य, of blissful Lord; of Ṣoma, the nectar; the elixir.

Bṛhaspateh, बृहस्पतेः, of the Lord Supreme; of Agni or fire.

Anumatyah, अनुमत्याः, of concordance, of agreement, of approbation (Nir. XI.29; 30); of approval.

Dhatah, धातः, of sustainer (the samvatsara); Dhatṛ is the creator of all (Nir. XI.10).

Vidhatah, विधातः, of the creator or of the impeller.

Vidhatṛ is also explained by Dhatṛ (धाता सर्वस्य विधाता – Nir. XI.10)

Hymn 168

The conceptual Ṛsi is Anilah, of the race of Vata (अनिलो वातायनः). The word vata occurs in verses 1,2 and 4 of this hymn. Vata, anila, vayu and others are synonyms, not enumerated in the Nighantu. This air or wind is the deity of the midspace (वायुः प्रथमागामी भवति । वायुर्वातेः । वेतेर्वा स्याद् गतिकर्मणः – Nir. X.1). Anila has not been described by Yaska. We have in Yv.XI. 15 – वायुरनिलम् । वायुः प्राणोऽनिलं स्वकीयां प्रकृतिमापद्यते – *Uvata*.)

Air, Vayu, prana (the vital breath), the cosmic wind, all are invoked in this hymn: He moves along sweeping the sky, raising the dust of the earth (1). solid masses advance to meet the wind (2). vayu rests not for a single day; he is the friend of waters, the first-born (3). he is the germ of the world; his voices are heard but his form is not seen – such is this Vata: घोषा इदस्य शृण्विरे न रूपम् (4).

Hymn 169

For verse 1, see Nir. I. 17

The topic is cows (गावः), and the Rsi is Sabara of the family of Kaksivat (शबरः काक्षीवतः).

1. **Avasava pad-vate rudra mṛlaya,** अवसाय पद्वते रुद्र मृळय – Be merciful, O Rudra, to the footed wanderer, the Padvate, पद्वते, the footed – wanderer is the cow, provision for the journey (पद्वत् अवसं गावः पथ्य दनम्। अवतेर्गत्यर्थं स्यासो नामकरणः। Avasaya, अवसाय, is derived from √अव्, to go, with the suffix असः, asa it is therefore, not anlysed in the padapatha (पदपाठ)

2. Angirasah, अंगिरसः, the technicians; genetic experts (animal genetics and husbandry).

The cows are of similar forms, different forms, of single forms; Agni knows their names (2); Some knows them well; they nourish us with milk, they have calves (3); may we have auspicious cattle in our cow–pen (गोष्ठम्) (4)

For gostha, see–

गोऽस्थम् – VIII.43.7; X.169.4 गोऽस्थात् इव – X.97.8

गोऽस्थे – I.191.4; VI.28.1; X.169.3

Hymn 170

The topic of the hymn is the Sun, Surya (सूर्य) and the hypothetical Ṛsi is Vibhraj, the son of Sun (विभ्राट् सौर्यः). All the four verses have the term Vibhraj; विभ्राट् (1,2); विश्वभ्राट्-भ्राजः (3), jyotisa vibhrajan, ज्योतिषा विभ्राजन् (4).

The sun is the slayer of adversaries (अमित्रहा), the slayer of Vṛtra (clouds, dazness and nescience) (वृत्रहा); slays dasyus (दस्युहा), those who bring calamity to the State), killers of germs (असुरहा), the slayer of rivals (rivalry to the purity of environments). (2) The light of the sun is the best light (इदं श्रेष्ठं ज्योतिषां ज्योतिः); it is the light of lights. It is superb (उत्तमम्). (3)

Hymn 171

Itah, the son of Bhṛgu, (इटो भार्गवः) is the Ṛsi. The term "the chariot of ita" (इटतः रथम्) occurs in the first verse. The term ita or itatah occurs nowhere in the Ṛgveda. Sayana regards Ita as the name of Rsi. The word may mean a "man of wisdom".

2. Wilson gives the following legend to illustrate the illusion: sacrifice, attempting to escape from the gods, assumed a human form, that of a warrior Indra, in the shape of an ant, gnawed the bowstring and then cut off his head. The head of the sacrifice is said by Sayana to be the pravargya or preliminary ceremony of pouring fresh milk into the boiling ghee.

3. Venyam, वेन्यम् – According to legend, Pṛthu, पृथु, the son of Vena; Venyam, to jealous aspirants.

Muhuh Srathna, मुहुः श्रथ्नाः, drive away again and again (श्रथ्नाः अहिंसीः ; i.e. hast harmed – *Sayana*.

Manasyave astrabudhnaya, मनस्यवे आस्त्रबुध्नाय, for the Manasyu, the son of Astrabudhna (legend); for the learned intellectual, who disperses his knowledge universally.

The word आस्त्रबुध्न, astrabudhna, occurs nowhere else in the Ṛgveda.

Hymn 172

The topic is usa (उषा), the dawn and the Ṛsi is Samvarta, the son of Angiras (संवर्तः आङ्गिरसः). The word वर्तनिं (1) and वर्तयति वर्तनिम् (4) occurs in two verses. The metre is dvipada viraj (द्विपदा विराज), or the half-stanza – tristubh (1) 10 + 10; (ii) 10 + 9; (iii) 12 + 8; (iv) 9 + 11 (चतस्रोऽपि विंशतिका द्विपदा विराजः – *Sayana*).

For verse 1, see Samaveda I.5.2.1.7 (443).

1. **Vartanim,** वर्तनिम्, to the chariot wheel.

Udhabhih, ऊधभिः, of full udders (may mean dew of the morning).

Vanasa, वनसा, the desirable, the pretty.

Gavah, गावः, cows; speech (divine) वाणी

4. **Svasustamah,** स्वसुस्तमः, the darkness of her sister (here night is the sister of dawn).

Hymn 173

The topic is an inaugurated king (the coronated king); or the appointed, nominated or duly-elected head of the State, just admitted to the high office. The Ṛsi is Dhruva (the hypothetical Ṛsi), a term which connotes stability. The word dhruva occurs in all the verses 1-6 of the hymn.

King is blessed by priest and people, during consecration for his stability (during the term assigned), steadiness and unvacillation. May the kingdom (राष्ट्) never fall from him (1). Should be unvacillating like a mountain, firm and rigid (2). Firm is the heaven, firm is the earth, firm are the mountains, and so may this king of men be firm (4). May God give stability to his kingdom (5). May people always pay taxes to him (इन्द्रः ते विशः केवलीः बलिहृतः करत्) (6).

For बलिहृतः – tax collected from people, see VII.6.5 and X.173.6 (these two references only in te Ṛgveda (अग्निर्विशः चक्रे बलिहृतः – VII.6.5) – The two parallel passages, अग्निः विशः बलिहृतः चक्रे = इन्द्रः विशः बलिहृतः करत् (may Indra (or Agni) render thy subject people payers of their taxes.)

Hymn 174

The devata is any King or Raja, and the conceptual Rsi is Abhivarta of the race of Angiras (अभीवर्त आंगिरसः). We have the following terms in the verses of this hymn to this effect: अभिवर्तेन (1), अभिवृत्य (2), अभीवर्तः and अभि-अवीवृतत् (3). Abhivarta is the name of an oblation in ecclesiastical sacrifices.

1. **Rastraya abhivartaya,** राष्ट्राय अभिवर्तय, bring us to sovereign rule.

2. **Abhivṛtya sapatnan,** अभिवृत्य सपत्नान्, having overcome rivals.

3. May Savita and Soma establish thee (त्वा सविता सोमः अभि अवीवृतत्). So that thou mayest be supreme (यथा त्वा अभीवर्तः असति).

5. **Aspatnah,** असपत्नः, may I become one without a rival.

Sapatnaha, सपत्नहा, may I become a destroyer of my rival.

Abhirastrah, अभिराष्ट्रः, obtaining the sovereignity (अभिराष्ट्रः अभिगत-राष्ट्रः प्राप्तराज्यः सन् – *Sayana*).

Visasahih, विषासहिः, overcoming my foes (विषासहिः शत्रूणां विशेषेणाभिभविता यथासम् – *Sayana*).

Hymn 175

The devata is Gravana; ग्रावाणः, the grinding stones for the Soma plant. The Ṛsi (hypothetical) is Urdhva – gravan, the son of the serpent Arbunda (अर्बुदस्य सर्पर्षेः पुत्र ऊर्ध्वग्रावा नामर्षिः – *Sayana*), i.e. ऊर्ध्वग्रावार्बुदः. The term gravanaḥ occurs in all the four verses of the hymn.

Gravanah, ग्रावाणः – According to Yaska, the word is derived from the root हन्, to kill; or from गृ to praise, or from ग्रह्, to seize (ग्रावाणो हन्तेर्वा, गृणातेर्वा, गृह्णातेर्वा, – Nir. IX.8). Grava, ग्रावा, is a synonym of cloud also (Nigh. I.10). Gravanah, ग्रावाणः, is included in the list of 36 terms (Nigh. V.3). Gravanah also means the men of wisdom.

1. O men of wisdom, may the creator or the impeller Lord, bless and enlighten you, so that you be appointed on your respectable posts, and perform your duties honourably.

2. O men of wisdom, may you drive away all the evils and evil-minded persons or evil intentions. May you use milk-giving cattle (or active solar radiations) as a remedy against diseases.

3. Men of wisdom, with their uppermost position, with their popularity, are universally honoured, as they give energy and vitality to the active participants.

4. May the divine creator quickly encourage you, O men of wisdom by his sustenance, for your good wishes to the worshipper who offers devotional oblations (or who renders good service to people).

(When by gravana, we mean grinding stone, the upara, is the large stone in the centre of the four stones, which bruise the plant; the plural is used for the singular, or it may imply the edges of the stone - Wilson).

Hymn 176

The Ṛsi is Sunu, सूनु, which means the son; here the son of Ṛbhu (सूनुरार्भवः). The topic is Ṛbhu (verse 1) and Agni for others.

1. **Sunavah ṛbhunam,** सूनवः ऋभूणाम्, the sons of Ṛbhus; the sons of technicians or of intellectuals.

2. **Jatavedasam,** जातवेदसम्, one who knows all that has been born; a synonym of agni or fire.

Devya dhiya, दैव्या धिया, by divine wisdom.

Anusak, आनुषक्, in succession; one after the other in an orderly way.

4. This agni saves (अरुष्यति) from (peril caused by the immortals (अमृतात्), as well as by men (इवजन्मनः).

Sahasascit sahiyan, सहसश्चित् सहीयान, more courageous than courage (or stronger than strength).

Jivatava, जीवातवे, for life-producing.

Hymn 177

The subject of this hymn is Mayabheda, मायाभेद, apparently a mystic one (the discernment of Maya). The Ṛsi of the hymn, a non-historical person, the son of Prajapati, is Patanga (पतंगः प्राजापत्यः). Patanga may mean the sun also. Yaska does not take notice of this hymn. Maya means prejna (विश्वमाया सर्वाणि प्रज्ञानानि – Nir. XII.17; all sciences, all arts, VI. 58.1)

It means a symbol of speech (मायया वाक् प्रति रूपया) - Nir. I.20; X.71.5. Again, commenting on X.88.6, Yaska equates mayam (मायां) with prajnam, the profound vision (Nir. VII.27). For the word maya, see, out of so many, the following references in the Ṛgveda:

मायया – I.80.7; II.17.5; III.27.7; IV.30.12; V.63.3; VI.22.6; VII.104.24; VIII.23.15; IX.73.5; X.71.5

मायया – III.61.7; V.63.4; X.54.2

मायाः – I.32.4; II.11.10; III.20.3; V.2.9; VI.18.9; VII.1.10; VIII.41.8; X.53.9

मायाभिः – I.17.7; III.34.6; V.30.6; VI.47.18; VIII.14.14; X.147.2

मायाम् – V.85.5; 6; X.88.6

मायाऽवान् – IV.16.9

मायाऽविनः – IX.83.3

मायाऽविनम् – II.111.9

मायाऽविना – X.24.4

मायिनः – I.39.2; II.11.10; III.38.7; V.44.11; VI.61.3; VII.82.3; VIII.3.19; X.138.3

मायिनम् – I.11.7; II.11.5; V.30.6; VI.48.14; VIII.76.1; X.147.2

मायिना – VI.63.5

मायिनाम् – I.32.4; III.20.3; 34.3

मायिनि – V.48.3

मायिनी – V.48.1

मायिनी इति – X.5.3

मायी – VII.28.4; X.99.10; 147.5

1. **Asurasya mayaya,** असुरस्य मायया, **by the art or intelligence of Asura. Sayana explains asurasya, as the Supreme Brahman devoid of all disguise** (असुरस्य असनकुशलस्य सर्वोपाधिविहीनस्य परब्रह्मणः सम्बन्धिनया मायया त्रिगुणात्मिकया; मायेति प्रज्ञानाम । प्रज्ञया सम्बन्ध सर्वज्ञम्)

Aktam mayaya, अक्तं मायया, united to knowledge, all-knowing.

Patangam, पतंगम् – the self or the soul; also the sun (पतगं पतति गच्छतीति पतंग, सूर्य – *Sayana*).

Vipascitah, विपश्चितः, men of learning (विद्वांसः – *Sayana*)

Kavayah, कवयः, seers (कवयः क्रान्तदर्शिनः – *Sayana*).

Maricinam, मरीचीनाम्, of the sun-rays.

2. **Vacam,** वाचं, the divine speech; the self or the soul bears the word in his mind (पतंगोवाचं मनसा बिभर्ति – compare यस्मिन्नृचः साम यजूंषि यस्मिन्प्रतिष्ठिता रथनाभाविवाराः। यस्मिंश्चित्तं सर्वमोतं प्रजानां तन्मे मनः शिवसंकल्पमस्तु Yv. XXXIV.5). The word vac has been explained by Sayana as the three Vedas (Tait. Br. III. 12.9). In the morning, the deity (the sun) moves in the sky with the hymns of the Ṛgveda; he abides at noon in the Yajurveda; at his setting, he is extolled with the Samaveda; the sun moves accompanied by the three Vedas" –ऋग्भिः पूर्वाह्णे दिवि देव ईयते यजुर्वेदे तिष्ठति मध्ये अह्नः सामवेदेनास्तमये वेदैरशून्यस्त्रिभिरेति सूर्यः – Tartti. Br. III.12.9.1

Gandharvah, गन्धर्वः, the breath of life.

(गन्धर्वः गाः शब्दान् धारयतीति गन्धर्वः प्राणवायुः – *Sayana*; from गाः, gah, voices; dhṛ √ धृ, to hold; the prana vayu holds the speech, – *Sayana*).

3. For this verse, see I. 164.31; and also Yv. XXXVII.17. The verse is applicable to the Sun, his movements high up and low down. In the same way the verse also refers to the birth and rebirth of the soul, high up in certain lives, and low down in inferior species (आ च परा च पथिभिः, through the species lower and higher; सध्रीचीः विषूचीः वसानः, clothing in bodies superior and inferior).

Anipadyamanam, अनिपद्यमानम्, never descending, going up, never coming down, (उच्चैर्गच्छन्तम्। न ह्यसौ कदाचिन्नीचैः पद्यते – Sayana); not decaying; going up in the series of rebirths.

A carantam, para carantam, आ चरन्तं परा चरन्तम् – going this way; going the opposite way (in the case of the sun, going to the east and to the west); from animals to men and from men to lower life.

Sadhricih, सध्रीचीः, going together (सध्रीचीः सहाञ्चन्तीः).

Visucih, विषूचीः – going separately on their own lines (विषूचीः विविधं पृथक् पृथगञ्चन्तीः).

Hymn 178

For verses 1 and 3, see Nir. X. 28.

For verse 1, see Samaveda, 14.1.5.1 (332). The deity is Tarksya; the Ṛsi is Aristnemi, the son of Tarksya (अरिष्टनेमिस्तार्क्ष्यः)

1. Let us, here, invoke Tarksya, which is rich in food, incited by gods, mighty, impeller of chariots, the felly of whose wheel is unhurt and who is a hero in battle, quickly for our welfare.

Tarksya, तार्क्ष्यं, is explained by Tvastṛ, (i) it dwells (क्षियति) in the crossed over place (from √ तॄ √ tr); i.e. atmosphere. (तार्क्ष्यंस्त्वष्ट्रा व्याख्यातः । तीर्णेऽन्तरिक्षे क्षियति; or it is derived from the verb अशू, √ as, to pervade, (अश्नोतेर्वा – Nir. X.29).

Juti, जुति, signifies motion (जुतिर्गतिः) or pleasure (प्रीतिर्वा) (Nir. X.28).

Devajutam, देवजूतं, one who is incited by gods or pleased by them (देवजूतं देवगतं देवप्रीतं वा).

Prtanajam, पृतनाजम् (प्रतनाजितम्) – Nir. X.28), hero in a battle, (पृतनाजं पृतनानां शत्रु सेनानां प्राजितारं प्रगमयितारं जेतारं वा – *Sayana*)

Aristanemin, अरिष्टनेमि, the unhurt chariot; the felly of whose chariot is unhurt (अरिष्टनेमि अहिंसितरथम् । यद्वा । नेमिर्नमनशीलमायुधम् । अहिंसितायुधम् । अथवा उपचाराज्जनके जन्यशब्दः । अरिष्टनेमेर्मम जनकम् – *Sayana*).

3. "Who even spread with his might, the five tribes in a movement, as the sun, with his light, does the waters. A hundredfold, a thousandfold in his speed. Like a hurled javeline, they cannot keep him back (or like a discharged arrow made of reeds, they cannot keep him back) (न स्मैनां वारयन्ति प्रयुवतीमिव शरमयीमिषुम् – Nir. X.29).

Kṛsti or Kṛstayah (कृष्टी = कृष्टयः) – synonym of man (कृष्टय इति मनुष्यनाम – Nir. X.22; see III.59.1; कर्मवन्तो भवन्ति); so called because they are active or because their bodies are long (कर्मवन्तो भवन्ति । विकृष्ट देहा वा Nir. X.22)

Panca-Kṛstih, पञ्चकृष्टीः – The five classes of people – (1) Either Gandharvah, Pitarah, Devah, Asurah, Raksamsi or (2) the four varnas (Brahmana, Ksattriya, Vaisya and Sudra) and the fifth (the unscheduled one) called nisada (निषाद) (गन्धर्वाः पितरो देवा असुरा रक्षांसीत्येके, चत्वारो वर्णा निषादः पञ्चम इत्यौपमन्यवः – Nir.III.8.)

Nisadah, निषादः – hunter. The word does not occur in the Ṛgveda. Yaska, however, discussed its etymology; "From what root is nisada derived? He is so called because he lives by killing animals. Sin is embodied (ni –|√ sad) in him, so say the etymologists. (निषादः कस्मात् निषदनो भवति। निषण्णमस्मिन्पापकमिति नैरुक्ताः – Nir. III.8.)

Sahasrasah satasah asya rahih, सहस्रसाः शतसा अस्य रंहिः – thousand yielding hundred bestowing is the course of Tarksya (रंहिः गतिः –*Sayana*).

Yuvatim saryam na varante sma, स्म वरन्ते युवतिं न शर्याम् – like an unfailing (युवति) arrow (शर्याम्), none can stop it. (शर्या शरकाण्डमयीमिषु धनुषो मुक्तां, युवतिं न लक्ष्येण मिश्रीभवन्तीमिव – *Sayana*)

Hymn 179

The entire hymn devoted to Indra is of three verses and the Ṛsis of all the three are different:

Verse 1 – **Sibi,** the son of Usinara (शिबिः औशीनरः)

Verse 2 – **Pratardana,** King of Kasi (प्रतर्दनः काशिराजः)

Verse 3 – **Vasumanas,** son of Rohidasva (वसुमना रौहिदश्वः)

1. **Yadi asratah mamattana,** यदि अश्रतः ममत्तन, if uncooked, continue to chant Vedic hymns of praise.

Sratah, श्रातः, cooked (श्रातः पक्वः – *Sayana*)

Asratah, अश्रातः, uncooked (अपक्वः)

Mamattana, ममत्तन, gratify him with praises (स्तुतिभिर्मादयत –*Sayana*).

3. A reference to the midday sacrifice (midday pressing, माध्यन्दिनस्य सवनस्य)

Dadhnah, दध्नः, of curds.

Milk is first cooked in the udder of cows; (ऊधनि श्रातम्); then cooked on fire (अग्नौ श्रातम्); and finally, cooked well (सुश्रातम्).

Hymn 180

For verse 2, see Nir. 1.20; also Samaveda, II.9.3.9.1 (1873); and also Yv. Xviii.71.

The Ṛsi is Indra's son Jaya (जय:); the topic is Indra.

1. **Puruhuta,** पुरुहूत, invoked by many

Jyastah, ज्येष्ठ: , pre-eminent, superior to every one,

Susmah, शुष्म: , strength (Nigh. II.9, बलनामानि).

2. **Mṛgo na bhimah kucaro giristhah,** मृगो न भीम: कुचरो गिरिष्ठा: , like a fierce animal, roaming everywhere, haunting the mountains.

Mrgah, मृग: , is derived from the root मृज् √ mṛj meaning to go (मृगोमार्ष्टेगति कर्मण: – Nir. 1.20

Bhimah, भीम , fierce; of whom all are afraid. (भीमोविभ्यत्यस्मात्)

Ku-carah, कुचर: , one who moves in a crooked manner (if it is an epithat of some deity), it means "where does he not go." (कुचर इति चरति कर्म कुत्सितम्। अथ चेद् केवता-भिधानम्। क्वायं न चरतीति – Nir. I.20).

Girih, गिरि: , mountain (गिरि: पर्वत: –Nir.I.20); since it is raised up (समुद्गीर्णो भवति – Nir.I.20)

Parvatah, पर्वत: , mountain; it is so called because it has joints (पर्व).

But parva is derived from √ पृ, to fill; or from प्री , to propitiate.

Here, during a period of a fortnight, they propitiate the gods, (पर्ववान् पर्वत:। पर्व पुन: पृणाते: प्रीणातेर्वा। अर्धमास पर्व। देवानस्मिन् प्रीणन्तीति – Nir. I.20).

A mountain is called parvato an account of the similarity of the joints of the nature of the other (period) (तत् प्रकृतीतरत्सन्धि सामान्यात्) (mountains have joints in the form of stone-slabs, and a period has joints in the form of time with its various divisions – Durga on the Nirukta).

Giristhah, गिरिष्ठा: , seated on a cloud (गिरिस्थायी; मेघस्थायी – Nir.1.20).

A cloud is also called giri or mountain, from the same reason (i.e. from its being raised (मेघोऽपिगिरिरेतस्मादेव – Nir. I.20).

(Parvatah, पर्वत: and girih, गिरि: are synonyms of clouds – मेघनामानि, Nigh. I.10).

Hymn 181

The hymn is devoted to all Nature's Bounties (Visvaedevah) and each verse has a different Ṛsi:

Verse 1 – **Pratha, the son of Vasistha** (प्रथो वासिष्ठ:)

Verse 2 – **Sapratha, the son of Bharadvaja** (सप्रथोभारद्वाज:)

Verse 3 – **Gharma, the son of Surya** (घर्म: सौर्य:)

All the three names appear to be conceptual and not historical. The terms pratha and sapratha occur in verse 1. The words dhata, savituh and visnu stand for the three Adityas, the suns. This verse has two more terms agni and bharadvaja. The words gharma and surya occur in verse 3, whereas dhata, savita and visnu are also repeated in this verse.

The Rathantara Saman and Anustup metre are mentioned in verse 1, and Bṛhat Saman in verse 2. Wilson writes on this hymn; "what is here exactly intended is not very obvious and is not explained by the Scholiast," and then, "The Sukta refers evidently to technical ritual', to which no key is given by the commentary."

1. **Prathah**, प्रथ: , extended.

Saprathah, सप्रथ: , with extensions in all dimensions.

Vasisthah, वसिष्ठ: , the most celebrated in skill and crafts.

Dhatuh, धातु: , of the sustainer.

Savituh, सवितु: , of the creator or of impeller.

Visnoh, विष्णो: , of the pervading one.

2. **Bharadvajah,** भरद्वाज:, well versed in sciences; one who stands for learning.

3. **Yajuh,** यजुः, everything related to Yajna, the ritual – details (यजुः याग साधनम् – *Sayana*).

Gharmam, घर्मम्, fire or heat (न तपन्ति घर्मम् – III.53.14; अभीद्धोघर्मः, the heat kindled around us, I.164.26)

Hymn 182

The devata of the hymn is Bṛhaspati and the Ṛsi is Tapurmurdhan, the son of Bṛhaspati (तपुर्मूर्धा बार्हस्पत्यः).

The word tapurmurdha occurs in verse 3.

1. **Durgaha,** दुर्गहा, the overcomer of difficulties. Also, the destroyer of durga, the impenetrable, or the wicked (दुर्गहा दुर्गमनानां हन्ता – destroyer of those who go wickedly – *Sayana*).

Aghasamsaya –अघशंसाय, for the calumniator.

Manma, मन्म, bright weapon (मन्यतेर्दीप्ति कर्मणो मन्म, दीप्तमायुधम् – *Sayana*).

Nesat, नेषत्, thrust aside.

Sam, शम्, health, i.e. freedom from diseases (रोगाणां शमनम् – *Sayana*)

Yoh, योः, prosperity, fearlessness, (योः भयानां यावनम् – *Sayana*).

The burden of all the three verses is: क्षिपदशस्तिमप दुर्मतिं हन्नथाकरद् यजमानाय शं योः (may he baffle the malevolent, and bestow upon the sacrificer health and fearlessness).

2. **Prayaja** and **anuyaja,** प्रयाज-अनुयाज; there are five prayajas and three anuyajas (sacrificial rites with these technical names).

The deity of prayaja is Narasamsa, नराशंस (a name of Agni) (For narasamsa, see Nir. VIII.7).

The deity of anuyaja is Agni.

Narasamsah, नराशंसः it is sacrifice, such is the interpretation of Katthakya – seated men (नरः) praise (√शंस) gods in scarifice. "It is Agni" says Sakapuni, "he is to be praised by men (VII.2.2) – Nir. VIII.6).

Prayajah, प्रयाजः and anuyajah, अनुयाजः – see X. 51.8-9; Nir. VIII.21; prayajas are introductory oblations and anuyajas are the concluding ones. According to some, they are offered to Agni (अथ किं देवताः प्रयाजानुयाजाः । आग्नेया इत्येके – Nir. VIII.21; प्रयाजान् मे अनुयाजांश्च – X.51.8; तव प्रयाजा अनुयाजाश्च – X.51.9 आग्नेया वै प्रयाजा आग्नेया अनुयाजाः - इति च ब्राह्मणम् – a quotation yet untraced).

According to other authorities, their devatas are meters (छन्दो देवता) or seasons (ऋतु देवता), or animals (पशु देवता), life-breaths (प्राण देवता), or the self (आत्म देवता). But the well–considered view is that they are addressed to Agni (आग्नेया इति तु स्थितिः); the rest is mere apportionment (भक्ति मात्रमितरत्) – Nir. VIII.22.

3. **Tapurmurdha,** तपुर्मूर्धा – the best ones among the people who practise austerity and penance for spiritual attainment. An appellation for Bṛhaspati. (तापकशिरस्को बृहस्पतिः –*Sayana*).

Rakasah brahmadvisah, रक्षसः ब्रह्म द्विषः, the wicked persons, jealous of Brahmanas (ब्राह्मण द्वेष्टारः राक्षसाः –*Sayana*).

Sarava, शरवे, the leader of raksasas, the wicked teasers; (शरवे शरुं हिंसकं रक्षसामधिपतिम् –*Sayana*).

The word is erived from √ शृ, हिंसायाम्, to kill.

Hymn 183

A hymn of three verses; the topic of verse 1 is the sacrificer or yajamana; of the second verse is his wife and of the third is the hotṛ. The Ṛsi is Prajavat, the son of Prajapati (प्रजावान्प्राजापत्यः).

The wife speaks in the first verse: "do thou who art desirous of offspring beget offspring (प्रजायस्व प्रजयापुत्रकाम).

The yajamana reciprocates: "mayest thou who art beautiful, come up to me, bear offspring, thou who art desirous of offspring." (माम् उप उच्चा युवतिः बभूयाः । प्रजायस्व प्रजया पुत्रकामे).

In the third verse, the hotṛ assists in the performance of the garbhadhana ritual, and blesses the couple. The words have been put into the mouth of the creator God, the Prajapati, who says "I engender progeny upon the earth; I beget children on other women." Wilson comments on this verse. "The share of the Hotṛ in the procreation of living beings is referable to the efficacy of the sacrifices at which he ministers."

Hymn 184

The conceptual Ṛsi is Tvastr (त्वष्ट्), the maker of embryos, or Visnu, the son of Prajapati (विष्णुः प्राजापत्यः).

The following devatas have been invoked in these three verses, each having some assignment in the progeny – procreation.

Visnu constructs the wombs. (विष्णु)

Tvastṛ fabricates the members of the body. (त्वष्टृ)

Prajapati sprinkles the seed. (प्रजापति)

Dhatṛ cherishes the embryo. (धातृ)

Sinivahli sustains the embryo (सिनिवाली), Sarasvati and Asvins also help in sustenance (सरस्वती-अश्विनौ).

The child is expected in the tenth month; for which the embryo is invoked (तं ते गर्भं हवामहे दशमे मासि सूतवे). The Asvins are qualified with term देवौ (devau) and पुष्कर-स्रजौ (garlanded with lotuses).

Hymn 185

The topic of the hymn is Adityas, the suns; or a propitiation (svastyayana, स्वस्त्ययनम्). The Ṛsi is Satyadhṛti, the son of Varuna (सत्यधृतिर्वारुणिः)

1. Invocation of Mitra, Aryaman and Varuna for protection – These three are the Adityas.

2. They who have secured protection from these three, are not troubled by their adversaries (न हि तेषां रिपुरघशंसः).

3. The enemy of such persons upon who in the adityas (आदित्याः or अदितेः पुत्रासः) bestow their eternal light (अजस्रं ज्योतिः), does not survive.

Hymn 186

For verse 1, see Nir. X.35.

Ula, the son of Vata (उलो वातायनः) is the Ṛsi, and the devata is air (वायु).

May Vata breathe into our hearts a healing balm; may he prolong our lives (1). Vata is our father, brother and friend. Vata maintains at his house

of a store of ambrosia (अमृतस्य निधिः); may he give us a bit of it so that we live for long long years (ततो नो देहि जीवसे). (3).

1. The word vata, वात, is used for wind because the wind blows (वातो वातीति सतः – Nir. X.34). In this context, Yaska refers to this verse:

May Vata blow toward us, what is healing, full of happiness and comfort of heart. He shall prolong our lives.

Hymn 187

For verse 2, see Nir. V.5.

The Ṛsi is Vatsa, the son of Agni (वत्स आग्नेयः). In this hymn of three verses, Agni is invoked, who is the benefactor of mankind (क्षितीनां वृषभाय); he fiercely shines from a great distance (परस्याः परावतः) upon the desert tract (धन्व मरुभूमिं जलवर्जितं देशम् – *Sayana*); he with his radiance destroys the raksas (worms, insects, germs etc.).

This Agni, the cosmic fire, is invoked to carry us beyond the reach of those who hate us (स नः पर्षदति द्विषः) – a burden of all the three verse in this hymn.

2. **Tiro dhanvati rocate,** तिरो धन्वाति रोचते; it shines brightly from across the atmosphere.

Dhanvan, धन्वन्, means atmosphere, a synonym of antariksa, Nigh. I.3; waters flow from it. Nir. V.5.

Hymn 188

For verse 1, see Nir. VII.20.

The Jataveda – Agni is the subject matter of this hymn and Syena, the son of Agni (श्येन आग्नेयः) is the conceptual Rsi of this hymn.

The hymn is an invocation to the fire-divine, Jatavedas – For jatavedas, see Nir. VII. 19–20.

From what root is jatavedah derived? (Bṛhad – devata, I.92; II.30). He knows all created beings; he is known to all created beings, or else he (agni or fire) pervades every created being; or he has all created beings as his property or wealth; or he has all created beings as his knowledge, i.e. discernment. (जातवेदाः कस्मात्? जातानि वेद; भूतानि वेद – cf. Br. Devata, 11.30; प्राणो वै जातवेदाः, स हि जातानां वेद – Ait. Br. II.39; जातानि वैनं विदुः। जाते जाते विद्यत इति वा; जातवित्तो वा। जातधनः। जातविद्यो वा जातप्रज्ञानः – Nir. VII.19).

There is an untraced Brahmana passage: that because, as soon as he was born, he found the cattle; that is the characteristic of jatavedas: यज्जातः पशून् विन्दत । तज्जातवेदसो जातवेदस्त्वम्. And also: therefore in all seasons, the cattle move towards Agni (तस्मात् सर्वान् ऋतून् पशवोऽग्निमभिसर्पन्ति – See Sayana on I.44.1).

Yaska quotes a verse I.99.1. We shall press Soma for Jatavedas. He shall consume the property of the niggard, (जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेद . Yaska also quotes the present verse: X. 188.1.

Do ye impel jatavedas, the strong horse, to sit on this our grass. (With your actions impel jatavedas, who pervades everywhere; or else it may be a simile, i.e. jatavedas, who is like a horse; may he sit on this our grass. (प्रहिणुत जातवेदसं कर्मभिः समश्नुवानम् । अपि वोपमार्थे स्यात् । अश्वमिव जातवेदसमिति । इदं नो बर्हिरासीदत्विति – Nir. VII.20).

Yaska makes an interesting observation. In the entire Samhita of the Ṛgveda, consisting of ten Books, this is the only hymn of three verses in the Gayatri metre, addressed to jatavedas (तदेतदेकमेव जातवेदसं गायत्रं तृचं दशतयीषु विद्यते – Nir. VII.20).

Yaska further says that one should know that when we speak of jatavedas as Agni (fire), it does not refer to the terrestrial fire alone obtained by attrition, the upper two lights (midspace lightning and of the celestial sun) are called jatevedas also (स न मन्येतायमेवाग्निरिति । अप्येते उत्तरे ज्योतिषी जातवेदसी उच्येते – Nir. VII.20). To support this, yaska quotes अभिप्रवन्त समनेव योषाः – IV. 58.8; and उदु त्यं जातवेदसं – I.50.1.

1. **Jatavedas,** जातवेदसं जातानां वेदितारं जातधनादिकं वा, one who knows all that has been created; one whose all created beings are wealth.

Asvam, अश्वम्, by his functions, available everywhere (अश्वं कर्मभि-र्व्याप्नुवन्तम् – *Sayana*).

Vajinam, possessor of food (वाजिनं अन्नवन्तं); giver of food.

Nunam pra hinota, नूनं प्र हिनोत, must enhance or increase (नूनं अवश्यं प्र हिनोत प्रवर्धयत – *Sayana*).

Sayana gives an alternative interpretation also: "like a horse urged to sit down on the sacred grass (नः अस्माकं इदं बर्हिः आस्तीर्णं, आसदे आसत्तुं प्राप्तुम् – sit down on our sacred grass).

2. **Milhusah,** मीळ्हुषः, to the showerer (सिक्तुः)

3. The flames of the jatavedas fire are the bearers of oblations to gods

(देवत्रा देवानां प्रति हव्यवाहिनी, हव्यानां हविषां वोढ्यः प्रापयित्र्यो भवन्ति – *Sayana*).

Tabhih, by them, i.e. by the flames (ताभिः जिह्वाभिः).

Yajnam, यज्ञं = यज्ञसाधनं हविः, the oblations offered at the sacrifice.

Invatu, इन्वतु, carry them to gods.

Hymn 189

The devata of the hymn is Surya or Sarparajni (सार्पराज्ञी), who is also the Ṛsi of the hymn (सार्पराज्ञी).

1. **Gauh,** गौः, the earth

Pṛsnih, पृश्निः, in the firmament; in the space.

A akramit, आ अक्रमीत्, moves, goes round, revolves.

Matarampurah, मातरंपुरः, carrying water in front.

Pitaram svah, पितरं स्वः all round its father; the sun.

Prayan, प्रयन्, moving.

This moving earth revolves in the space, round the sun, her father, carrying waters in the front.

Whilst Dayananda interprets 'गौः, Gauh, as the earth, other interpretors translate this term as the sun (गौः गमनशीलः पृश्निः प्राप्टवर्णः प्राप्ततेजाः अयं सूर्यः आ अक्रमीत् आक्रान्तवान् उदयाचलं प्राप्तवान् इत्यर्थः)

Purah, पुरः, **is translated as in the east (पूर्वस्यांदिशि;)**

Mataram, मातरं, **is translated as the mother of all beings, the earth (मातरं सर्वस्य भूतजातस्य निर्मात्रीं पृथिवीं)**

Pitaram, पितरं, **is the sustaining celestial region (पितरं पालकं द्युलोकं): the word, Ca,** च, **denotes the midspace or firmament (च शब्दादन्तरिक्षम्).**

Prayan, प्रयन्, **moves with speed (प्रयन् प्रकर्षेण शीघ्रं गच्छन्)**

Svah, स्वः, **moves with grace (स्वः स्वरणः शोभनगमनः भवति).**

Alternatively, Sayana interprets pitaram as the svarga or heaven (पितरं स्वर्गलोकं प्रयन् यति).

2 and 3 – These verses speak of the sun whose radiance is penetrating, drawing air down through the lungs, after having sent it up (2). Thirty stations of the day and night shine with the sun's rays (3).

3. **Trinsat dhama,** त्रिंशत् धाम , thirty stations; the thirty muhurtas.

Vastoh, वस्तोः , full day (day and night together).

(वस्तोः वासरस्याहोरात्रस्यावयव भूतानि; अह शब्द अवधारणे –*Sayana*).

Hymn 190

The purport of each verse (भाववृत्तम्) is the deity of this hymn. The Ṛsi is Aghamarsana, the son of Madhucchandas (अघमर्षणो माधुच्छन्दसः).

1. **Ṛtam and Satyam,** ऋतं-सत्यं- both these terms are synonyms, when not used together; both mean truth. What is not ṛte is untruth, अनृत , and the word anṛta is antithesis of satya also: अनृतात् सत्यमुपैमि – Yv. I.5; अनृतात् असत्यात् सत्यमुपगच्छामि – *Uvata* ; अनृत वदनात् उद्गत्याहमिदं सत्यवदनमुपैमि – *Mahidhara*). According to Sayana, truth of thought is Ṛta, and truthfulness of speech is Satya. (ऋतमिति सत्यनाम । ऋतं मानसं यथार्थसंकल्पनम् । सत्यं वाचिकं यथार्थ भाषणम् – *Sayana*). A better explanation would be to regard eternal laws of Nature as ṛta and the ethical truth as satya (the truthfulness of thoughts, words and deeds are all satya).

Prakṛti and Tapas – The mother Prakṛti, the material cause of creation is an equipoise of three – sat (calmness, white); rajas (activity or red) and tamas (inertia, black) (अजामेकां लोहितशुक्ल कृष्णां – Sveta Svatara up. IV.5; सत्वरजस्तमसां साम्यावस्था प्रकृतिः – Samkhya I.61) The tapas or arduous penance of our Lord tickled the rajas of the Prakṛti; the equilibrium was disturbed – on one hand, from the satoguna, we had the creation of ṛta and satya, and from the tamoguna, the night (ratri) generated; and from thence, the cosmic plasma, or the space-parameter (samudra – arnava, watery ocean) was produced (1). Thereafter the time-parameter (Samvatsara) was created, ordaining nights and days (aho - ratra), the ruler of every moment (विश्वस्य मिषतो वशी). (2). Dhatṛ, the sustainer and creator, in the beginning created the sun and moon, heaven, earth, and midspace, as in the previous creations (यथापूर्वमकल्पयत्). (3).

Hymn 191

Agni is the deity of the first verse; Samjnanam (संज्ञानम्) or the Assemby is the deity of the next three verses..

Samyananah, संवनन:, is Rsi of this hymn of four verses.

1. Agni is called vṛsan (वृषन्), the showerer of benefits (वृषन् कामानां वर्षितः – *Sayana*).

Aryah, अर्यः, the lord (अर्यः स्वाम्याख्यायाम्) (अर्यः ईश्वरः – Nir. V.9; अर्यः अहमस्मि ईश्वरः – VII. 100.5; वृषाकपिरर्यः ईश्वरः – Nir. XIII.6 on X.86.1; आर्य ईश्वरपुत्रः – Nir. VI.26 on I.117.21; Arya, आर्य, means the son of the lord or a rich person. Arya means vaisya (वैश्य) also (शूद्राय चार्याय च – Yv. XXVI.2; अर्य स्वामिवैश्ययोः – *Panini* III.1.103)

Ilaspade, इलस्पदे, on the footmark of Ila (the altar).

Ilah, इळः, इळायाः, of the earth (इळः पृथिव्याः)

Pade, पदे, उत्तरवेदिलक्षणे, on the altar, the Uttara Vedi (Ait. Br. I.28)

Sam-sam yuvase, सं सं-युवसे, Thou mixest, combinest (युवसे मिश्रयसि–*Sayana*).

Visvani sam-yuvese, विश्वानि सम्-सम्-युवसे – thou verily combinest with all creatures – O Agni, you associate with everyone; you alone, among all gods, pervade all living beings (Sayana); you give the sacrifice all the objects for which he prays (हे अग्ने, अर्यः स्वामीत्वं विश्वानि सर्वाणि फलानि आ समन्तात् संयुवसे यजमानेन संगमयसि – Mahidhara, Yv. XV.30).

2. **Samgacchadhvam,** संगच्छध्वं, all of you move together, or work together in harmony. (संगतः संभूता भवत).

Sam Vadadhvam, सं वदध्वं, speak together; meet out mutual differences, and speak in one voice (परस्परं विरोधं परित्यज्यैक विधमेव वाक्यं ब्रूतेति यावत् –*Sayana*); व्यक्त वाचां समुच्चारणे – *Panini* – I.3.48

Manansi Sam janatam, मनांसि सं जानताम् – may your minds apprehend alike (समानमेकरूपमेवार्थमवगच्छन्तु –*Sayana*)

Yatha purve devah, यथा पूर्वे देवाः, with unanimity and complete accord, used to accept their appropriate shares, you also without grudge or hesitation, with unanimity accept your due in wealth and prosperity (यथा पूर्वे पुरातनाः देवाः संजानानाः ऐकमत्यं प्राप्ता हविर्भागं उपासते यथा स्वं स्वीकुर्वन्ति; तथा यूयमपि वैमत्यं परित्यज्य धनं स्वीकुरुतेति शेषः–*Sayana*

3. **Samani Samitih,** समानी सम्प्रति = समितिः प्राप्तिः, acquisition, समितिः प्राप्तिः – *Sayana*; may common (समानी) be your acquisition or acquirement.

Samanam manah, समानं मनः, common the purpose; common be your minds.

Saha cittam, सह चित्तं. common be the thoughts, associated be the desire (*Wilson*). (चित्तं विचारजं ज्ञानं सह सहितं परस्परस्यैकार्थे नैको भूतमस्तु – *Sayana*)

Samanam mantram abhi mantraye, समानं मंत्र अभि मंत्रये, repeat for you a common prayer; may our decisions and plans be of one accord. (एकविध्याय संस्करोमि – *Sayana*)

4. **Akutih,** आकूतिः intentions (आकूतिः संकल्पोऽध्यवसायः – *Sayana*); culture.

Vah Su-saha asati, वः सुसह असति, no ill will, every relationship should be pleasant and of good understanding (वः युष्माकं सुसह शोभनं साहित्यं असति भवति – *Sayana*).

इति दशमं मण्डलं समाप्तम् ॥

॥ ऋग्वेद संहिता समाप्ता ॥

॥ ऋषिसूची ॥

अ

आ

इ

उ

ऊ

ऋ

ए

ऐ

औ

क

ग

ध

न

प

प्रजावान् प्राजापत्यः १०.१८३
प्रतर्दनः काशिराजो दैवोदासिः ९.९६; १०.१७९.२
प्रतिक्षत्र आत्रेयः ५.४६
प्रतिप्रभ आत्रेयः ५.४९
प्रतिभानुरात्रेयः ५.४८
प्रथो वासिष्ठः १०.१८१.१
प्रभूवसुराङ्गिरसः ५.३५; ५.३६; ९.३५; ९.३६
प्रयस्वन्तोऽत्रयः ५.२०
प्रयोगो भार्गवः ८.१०२
प्रस्कण्वः काण्वः १.४४–५०; ८.४९; ९.९५
प्रागाथः । दृश्यन्ताम्—कलिः भर्गः; हर्यतः
प्राजापत्यः । दृश्यन्ताम्—पतङ्गः; प्रजावान्; यक्ष्मनाशनः; यज्ञः; विमदः; विष्णुः; संवरणः; हिरण्यगर्भः
प्राजापत्या । दृश्यताम्—दक्षिणा
प्रियमेध आङ्गिरसः ८.२.१–४०; ८.६८; ८.६९; ८.८७; ९.२८
प्रैयमेधः । दृश्यताम्—सिन्धुक्षित्
प्लतः । दृश्यताम्—गयः
प्लायोगिः । दृश्यताम्—आसङ्गः

ब

बन्धुर्गौपायनो लौपायनो वा ५.२४.१; १०.५७–६०
बभ्रुरात्रेयः ५.३०
बरुराङ्गिरसः १०.९६
बार्हस्पत्यः । दृश्यन्ताम्—अग्निः; तपुर्मूर्धा; भरद्वाजः; शंयुः
बाहुवृक्त आत्रेयः ५.७१; ५.७२
बिन्दुराङ्गिरसः ८.९४; ९.३०
बुध आत्रेयः ५.१
बुधः सौम्यः १०.१०१
बृहदुक्थो वामदेव्यः १०.५४–५६
बृहद्दिव आथर्वणः १०.१२०
बृहन्मतिराङ्गिरसः ९.३९; ९.४०
बृहस्पतिराङ्गिरसः १०.७१; १०.७२
बृहस्पतिर्लौक्यः १०.७२
ब्रह्मजाया । दृश्यताम्—जुहूः
ब्रह्मातिथिः काण्वः ८.५
ब्राह्मः । दृश्येताम्—ऊर्ध्वनाभा; रक्षोहा

भ

भयमानो वार्षागिरः १.१००
भरद्वाजो बार्हस्पत्यः ६.१–३०; ६.३७–४३; ६.५३–७४; ९.६७.१–३; १०.१३७.१
भर्गः प्रागाथः ८.६०; ८.६१
भारतः । दृश्यन्ताम्—अश्वमेधः; देववातः; देवश्रवाः
भारद्वाजः । दृश्यन्ताम्—ऋजिश्वा; गर्गः; नरः; पायुः; वसुः; शासः; शिरिम्बिठः; शुनहोत्रः; सप्रथः; सुहोत्रः
भारद्वाजी । दृश्यताम्—रात्रिः
भार्गवः । दृश्यन्ताम्—इटः; कविः; कृत्नुः; गृत्समदः; च्यवनः; जमदग्निः; नेमः; प्रयोगः; वेनः; सोमाहुतिः; स्यूमरश्मिः
भार्म्यश्वः । दृश्यताम्—मुद्गलः
भालन्दनः । दृश्यताम्—वत्सप्रिः
भावयव्यः १.१२६.६
भिक्षुराङ्गिरसः १०.११७
भिषगाथर्वणः १०.९७
भुवन आप्त्यः १०.१५७
भूतांशः काश्यपः १०.१०६
भृगुर्वारुणिः ९.६५; १०.१९
भौमः । दृश्यताम्—अत्रिः
भौवनः । दृश्येताम्—विश्वकर्मा; साधनः

म

मत्स्यः सांमदः ८.६७
मत्स्याः ८.६७
मथितो यामायनः १०.१९
मधुच्छन्दा वैश्वामित्रः १.१–१०; ९.१
मनुः सांवरणः ९.१०१.१०–१२
मनुराप्सवः ९.१०६.७–९
मनुर्वैवस्वतः ८.२७–३१
मन्युर्वासिष्ठः ९.९७.१०–१२
मन्युस्तापसः १०.८३; १०.८४
मरुतः १.१६५.३; ५; ७; ९
मातरिश्वा काण्वः ८.५४
माधुच्छन्दसः । दृश्येताम्—अघमर्षणः; जेता
मानवः । दृश्यन्ताम्—चक्षुः; नहुषः; नाभानेदिष्ठः; शार्यातः

वातरशनः । दृश्यन्ताम्–ऋष्यशृङ्गः; एतशः; करिक्रतः; जूतिः; वातजूतिः; विप्रजूतिः; वृषाणकः

वातायनः । दृश्येताम्–अनिलः; उलः

वाध्र्यश्वः । दृश्यताम्–सुमित्रः

वान्दनः । दृश्यताम्–दुवस्युः

वामदेवो गौतमः ४.१–४१; ४.४५–५८

वामदेव्यः । दृश्यन्ताम्–अंहोमुक्; बृहदुक्थः; मूर्धन्वान्

वारुणिः । दृश्येताम्–भृगुः; सत्यधृतिः

वार्षागिरः । दृश्यन्ताम्–अम्बरीषः; ऋज्राश्वः; भयमानः; सहदेवः; सुराधाः

वार्ष्टिहव्यः । दृश्यताम्–उपस्तुतः

वासिष्ठः । दृश्यन्ताम्–इन्द्रप्रमतिः; उपमन्युः; कर्णश्रुत्; चित्रमहाः; द्युम्नीकः; प्रथः; मन्युः; मृळीकः; वसुक्रः; वृषगणः; व्याघ्रपात्; शक्तिः

वासुक्रः । दृश्येताम्–वसुकर्णः; वसुकृत्

विप्रजूतिर्वातरशनः १०.१३६.३

विप्रबन्धुर्गौपायनो लौपायनो वा ५.२४.४; १०.५७–६०

विभ्राट् सौर्यः १०.१७०

विमद ऐन्द्रः प्राजापत्यो वा १०.२०–२६

विरूप आङ्गिरसः ८.४३; ८.४४; ८.७५

विवस्वान् आदित्यः १०.१३

विवृहा काश्यपः १०.१६३

विश्वकर्मा भौवनः १०.८१; १०.८२

विश्वचर्षणिः । दृश्यताम्–द्युम्नः

विश्वमना वैयश्वः ८.२३–२६

विश्ववारा आत्रेयी ५.२८

विश्वसामा आत्रेयः ५.२२

विश्वकः कार्ष्णिः ८.८६

विश्वामित्रो गाथिनः ३.१–१२; ३.२४; ३.२५; ३.२६.१–६; ८; ९; ३.२७–३२; ३.३३.१–३; ५; ७; ९; ११–१३; ३.३४; ३.३५; ३.३६.१–९; ११; ३.३७–५३; ३.५७–६२; ९.६७.१३–१५; १०.१३७.५; १०.१६७

विश्वावसुर्देवगन्धर्वः १०.१३९

विष्णुः प्राजापत्यः १०.१८४

विहव्य आङ्गिरसः १०.१२८

वीतहव्य आङ्गिरसः ६.१५

वृशो जारः (जानः) ५.२

वृषगणो वासिष्ठः ९.९७.७–९

वृषाकपिरैन्द्रः १०.८६.१; ७; १३; २१

वृषाणको वातरशनः १०.१३६.४

वेनो भार्गवः ९.८५; १०.१२३

वैकुण्ठः । दृश्यताम्–इन्द्रः

वैखानसः । दृश्यताम्–वम्रः

वैखानसाः शतम् ९.६६

वैतहव्यः । दृश्यताम्–अरुणः

वैन्यः । दृश्यताम्–पृथुः

वैयश्वः । दृश्यताम्–विश्वमनाः

वैराजः । दृश्यताम्–ऋषभः

वैरूपः । दृश्यन्ताम्–अष्ट्रादंष्ट्रः; नभः प्रभेदनः; शतप्रभेदनः; सध्रिः

वैवस्वतः । दृश्येताम्–मनुः; यमः

वैवस्वती । दृश्यताम्–यमी

वैश्वानरः । दृश्यताम्–अग्निः

वैश्वामित्रः । दृश्यन्ताम्–अष्टकः; ऋषभः; कतः; देवरातः; पूरणः; प्रजापतिः; मधुच्छन्दाः; रेणुः

व्यश्व आङ्गिरसः ८.२६

व्याघ्रपाद्वासिष्ठः ९.९७.१६–१८

श

शंयुर्बार्हस्पत्यः ६.४४–४६; ६.४८

शकपूतो नार्मेधः १०.१३२

शक्तिर्वासिष्ठः ७.३२.२६[१]; ९.९७.१९–२१; ९.१०८.३; १४–१६

शङ्खो यामायनः १०.१५

शची पौलोमी १०.१५९

शतप्रभेदनो वैरूपः १०.११३

शबरः काक्षीवतः १०.१६९

शशकर्णः काण्वः ८.९

शश्वत्याङ्गिरसी ८.१.३४

शाक्त्यः । दृश्येताम्–गौरिवीतिः; पाराशरः

शाक्वरः । दृश्यताम्–ऋषभः

शार्ङ्गः । दृश्यन्ताम्–जरिता; द्रोणः; सारिसृक्वः स्तम्बमित्रः

शार्यातो मानवः १०.९२

शासो भारद्वाजः १०.१५२

शिखण्डिन्यावप्सरसौ काश्यप्यौ ९.१०४

शिबिरौशीनरः १०.१७९.१

शिरिम्बिठो भारद्वाजः १०.१५५

शिशुराङ्गिरसः ९.११२

शुनःशेप आजीगर्तिः १.२४–३०; ९.३
शुनहोत्रो भारद्वाजः ६.३३; ६.३४
शैरीषिः । दृश्यताम्–सुवेदाः
शैलूषिः । दृश्यताम् –कुल्मलबर्हिषः
शौनकः । दृश्यताम्–गृत्समदः
शौनहोत्रः । दृश्यताम्–गृत्समदः
श्यावाश्व आत्रेयः ५.५२–६१; ५.८१; ५.८२;
 ८.३५–३८; ९.३२
श्यावाश्विः । दृश्यताम्–अन्धीगुः
श्येन आग्नेयः १०.१८८
श्रद्धा कामायनी १०.१५१
श्रुतकक्ष आङ्गिरसः ८.९२
श्रुतबन्धुर्गौपायनो लौपायनो वा ५.२४.३;
 १०.५७–६०
श्रुतविदात्रेयः ५.६२
श्रुष्टिगुः काण्वः ८.५१

स

संवनन आङ्गिरसः १०.१९१
संवरणः प्राजापत्यः ५.३३; ५.३४
संवर्त आङ्गिरसः १०.१७२
संकुसुको यामायनः १०.१८
सत्यधृतिर्वारुणिः १०.१८५
सत्यश्रवा आत्रेयः ५.७९; ५.८०
सद्‌यापृण आत्रेयः ५.४५
सध्रिर्वैरूपः १०.११४
सप्वंसः काण्वः ८.८
सप्त ऋषयः ९.१०७; १०.१३७
सप्तगुराङ्गिरसः १०.४७
सप्तवध्रिरात्रेयः ५.७८; ८.७३
सप्तिर्वाजंभरः १०.७९; १०.८०
सप्रथो भारद्वाजः १०.१८१.२
सरमा देवशुनी १०.१०८.२; ४; ६; ८; १०;
 ११
सर्पः । दृश्येताम्–अर्बुदः; जरत्कर्णः
सर्वहरिरैन्द्रः १०.९६
सव्य आङ्गिरसः १.५१–५७
सस आत्रेयः ५.२१
सहदेवो वार्षागिरः १.१००
सहसः सूनुः । दृश्यताम्–अग्निः
सांवरणः । दृश्यताम्–मनुः
साध्यः दृश्यताम्–अग्निः
साधनो भौवनः १०.१५७
सांमदः । दृश्यताम्–मत्स्यः
सारिसृक्कः शार्ङ्गः १०.१४२.५; ६
सार्पराज्ञी १०.१८९
सावित्री । दृश्यताम्–सूर्या
सिकता निवावरी ९.८६.११–२०; ३१–४०
सिन्धुक्षित् प्रैयमेधः १०.७५
सिन्धुद्वीप आम्बरीषः १०.९
सुकक्ष आङ्गिरसः ८.९२; ८.९३
सुकीर्तिः काक्षीवतः १०.१३१
सुतंभर आत्रेयः ५.११–१४
सुदाः पैजवनः १०.१३३
सुदीतिराङ्गिरसः ८.७१
सुपर्णः काण्वः ८.५९
सुपर्णस्तार्क्ष्यपुत्रः १०.१४४
सुबन्धुर्गौपायनो लौपायनो वा ५.२४.२;
 १०.५७–६०
सुमित्रः कौत्सः १०.१०५
सुमित्रो वाध्र्यश्वः १०.६९; १०.७०
सुराधा वार्षागिरः १.१००
सुवेदाः शैरीषिः १०.१४७
सुहस्त्यो घौषेयः १०.४१
सुहोत्रो भारद्वाजः ६.३१; ६.३२
सूनुरार्भवः १०.१७६
सूर्या सावित्री १०.८५
सोभरिः काण्वः ८.१९–२२; ८.१०३
सोमः १०.१२४.१; ५–९
सोमाहुतिर्भार्गवः २.४–७
सौचीकः । दृश्यताम्–अग्निः
सौभरः । दृश्यताम्–कुशिकः
सौम्यः । दृश्यताम्–बुधः
सौर्यः । दृश्यन्ताम्–अभितपाः; घर्मः; चक्षुः;
 विभ्राट्
सौहोत्रः । दृश्येताम् अजमीळ्हः; पुरुमीळ्हः
स्तम्बमित्रः शार्ङ्गः १०.१४२.७; ८
स्यौरः । दृश्येताम्–अग्नियुतः; अग्नियूपः
स्यूमरश्मिर्भार्गवः १०.७७; १०.७८
स्वस्त्यात्रेयः ५.५०; ५.५१

ह

हरिमन्त आङ्गिरसः ९.७२
हर्यतः प्रागाथः ८.७२
हविर्धान आङ्गिः १०.११; १०.१२
हिरण्यगर्भः प्राजापत्यः १०.१२१
हिरण्यस्तूप आङ्गिरसः १.३१–३५; ९.४; ९.६९
हैरण्यस्तूपः । दृश्यताम्–अर्चन्

॥ देवतासूची ॥

अ

अक्षकृषिप्रशंसा चाक्षकितवनिन्दा च[1] १०.३४

अक्षाः १०.३४

अग्नयः पुरीष्याः[2] ३.२२

अग्नायी । दृश्यताम्–इन्द्राणी वरुणानी अग्नायी च

अग्निः[3] १.१; १.१२; १.१५.४; १२; १.२२.९; १०; १.२६; १.२७.१–१२; १.३१; १.३६.१–१२; १५–२०; १.४४.३–१४; १.४५.१–१०[3]; १.५८; १.६०; १.६५–७८; १.७९.४–१२; १.९४.१–७;८[4]; ९–१६[1–2]; १.११२.१[2]; १.१२७–१२८; १.१३९.७; १.१४०; १.१४१; १.१४३–१५०; १.१८९; २.१; २.२; २.४–१०; ३.१; ३.५; ३.६; ३.७; ३.९–११; ३.१३–१९; ३.२०.२–४; ३.२१; ३.२३; ३.२४; ३.२५.१–३; ५; ३.२७.२–१५; ३.२८; ३.२९.१–४; ६–१६; ३.५५.२–१०; ४.१; ४.२; ४.३; ४.६–१२; ४.१५.१–६; ५.१; ५.२; ५.३.१; २; ४–१२; ५.४; ५.६–२५; ५.२६.१–८; ५.२७.१–५; ५.२८; ६.१–६; ६.१०.१६; ६.४८.१–१०; ७.१; ७.३; ७.४; ७.७–१२; ७.१४–१७; ७.५०.२; ७.१०४.१०; १४; ८.११; ८.१९.१–३३; ८.२३; ८.३९; ८.४३; ८.४४; ८.६०; ८.७१; ८.७४.१–१२; ८.७५; ८.८४; ८.१०२; ८.१०३.१–१३; ९.६६.१९–२१; ९.६७.२३; २४; १०.१–७; १०.८.१–६; १०.११; १०.१२; १०.१६; १०.२०; १०.२१; १०.४५; १०.४६; १०.५१.१; ३; ५; ७; ९; १०.५३.१–३; ६–११; १०.६९; १०.७९; १०.८०; १०.९१; १०.११५; १०.१२२; १०.१२४.१; १०.१४०; १०.१४२; १०.१५०; १०.१५६; १०.१७६.२–४; १०.१८७; १०.१९१.१

अग्निः अग्निः वैश्वानरो वा १.९८

अग्निः अग्निः शुचिर्वा[4] १.९७

अग्निः अग्निरौपस्यो[5] वा १.९५

अग्निः अग्निर्जातवेदा[6] वा १.९९

अग्निः अग्निर्द्रविणोदा[7] वा १.९६

अग्निः अग्निर्मध्यमो वा[8] १.७९.१–३

अग्निः अग्निर्वरुणश्च वा ४.१.२–५

अग्निः अग्निः सविता[9] च वा ९.६७.२६

अग्निः अश्विनौ उषाश्च १.४४.१; २

अग्निः इन्द्रश्च । दृश्यताम्–इन्द्रः अग्निश्च

अग्निः ऋतवश्च १.१५.४; १२; २.३७.६

अग्निः ऋतवो वा ३.२७.१

अग्निः ऋत्विजो वा ३.२९.५

अग्निः त्वष्टा च अथवा अग्निः इन्द्रः पर्जन्यात्मा च । दृश्यताम्–त्वष्टा अग्निश्च

अग्निः द्यावापृथिव्यौ वा २.४१.१९[3]

अग्निः पर्जन्यश्च अथवा सूर्यः १.१६४.५१

---

१. १०.३४.१; ७; ९; १२ अक्षाः, १३ कृषिः, शेषा अक्षान् निन्दन्ति–बृहद्दे.

२. धिष्ण्या अग्नयः–बृहद्दे.

३. १.२७.१० अग्निर्मध्यमः, १.५८; १.९४; १.१४०–१४१; १४३–१४४; २.२ जातवेदाः, १०.१६ अग्निः कव्यवाहनः, १०.४५ १२[1] द्यावापृथिव्यौ; १२[4] विश्वे देवाः–बृहद्दे.

४. अग्निः शुचिः–बृहद्दे.

५. अग्निरौपसः–बृहद्दे.

६. जातवेदाः–बृहद्दे.

७. अग्निर्द्रविणोदाः–बृहद्दे.

८. अग्निर्मध्यमः–बृहद्दे.

९. अग्निः सविता च–बृहद्दे.

---

१. १.१९ अग्निः पार्थिवः मरुतश्च, ८.१०३.१४ अग्निर्मरुद्भी रुद्रैश्च सह-बृहद्दे.
२. 'इव आत्मस्तुतिर्वा' इति सर्वानुक्रमसूत्रम्.
३. विश्वे देवाः-बृहद्दे.
४. सविता-बृहद्दे.
५. ८.५६.५$^{१-३}$ अग्निः, ५^{४} सूर्यः-बृहद्दे.
६. ८.१८.९^{१} अग्निः, ९^{२} सूर्यः, ९^{३} अनिलः-बृहद्दे.
७. ८.७२ हविषां स्तुतिः पयःपयोषधीनां च-बृहद्दे.
८. अग्निर्वैश्वानरः-बृहद्दे.
९. १०.८७ अग्निः-बृहद्दे.
१०. ५.४०.५-९ अत्रीणां कर्म कीर्त्यते-बृहद्दे.
११. आदित्याः (वरुणोऽर्यमा मित्रश्च)-बृहद्दे.
१२. अधिषवणचर्म सोमो वा-बृहद्दे.
१३. केषांचिन्मते अप्तृणसूर्याणामियं स्तुतिः । विषघ्नमेतत्सूक्तम्-बृहद्दे.
१४. अभ्यावर्तिनः सार्ञ्जयस्य च दानस्तुतिः-बृहद्दे.
१५. १.४६.५ अश्विनौ आदित्यश्च-बृहद्दे.

आ

इ

---

१. २.२७ आदित्याः = मित्रावरुणौ दक्षः अंशः तुविजातः भगः अर्यमा च, ८.१८.४; ६; ७ अदितिः, ८.१९.३४–३५ वरुणोऽर्यमा मित्रश्च, ८.४७.९ अदितिः, ८.६७.१०–१२ अदितिः–बृहद्दे.

२. १०.३०.३–४ अपां नपादिति नाम्ना अग्निर्मध्यमः–बृहद्दे.

३. १०.१९.२ इन्द्राग्नी निपातभाजौ; ६ इन्द्रः–बृहद्दे.

४. १०.१७.११–१३ सोमः–बृहद्दे.

५. ७.१०४.२१ आत्मन आशीः–बृहद्दे.

६. ८.३१.१–२ शक्रो यजतां पतिः, ३–४ यज्वा–बृहद्दे.

७. १.१३.१ इध्मः–बृहद्दे.

८. १.२८.१–४ इन्द्रोलूखलौ (इति यास्कः कात्यक्यश्च), १.८०.१६ दध्यङ् मनुरथर्वा च निपातिताः, १.१३२.६ इन्द्रापर्वतौ, १.१७०.२; ४ इन्द्रः, १; ३ अगस्त्यः, ३.३३.६ विश्वामित्रः, ३.३३.७ नद्यः, षष्ठ्यां सप्तम्यां च इन्द्रसवितारौ निपातिनौ, ४.३१.१५ सूर्यः (आश्वलायनः), ६.३७.३ वायुरिन्द्रश्च, ६.४४.२२–२४ सोमः । इन्द्र इत्येके । ७.१८–३२ मरुतो निपातभाजः, ७.३२.१० पैजवनस्य दानस्तुतिः, ७.१०४.८ इन्द्रासोमौ, ८.६.३० अग्निर्वैश्वानरः (इति शाकपूणिमुद्गलौ), ८.१७.१४[१–२] वास्तोष्पतिः, ८.३३.१९ दानवी इन्द्रसमर्पितं, ८.४६.४–५

(अग्रिमे पृष्ठे)

१.१२; १.३३; १.५१–५७; १.६१–६३; १.८०–८४; १.१००–१०४; १.११९.१–५; ७–११; १.१३०–१३१; १.१३२.१–५; ६^{३}; १.१३३; १.१३५.४–८; १.१३९.६; १.१४२.१३; १.१६७१; १.१६९; १.१७०; १.१७३–१७८; २.११–२२; २.३०.१–५; ७; ८^{२}; १०; २.४१.१०–११; ३.३०–३२; ३.३३.६–७; ३.३४–५१; ३.५३.२–१४; २१–२४; ४.१६; ४.१७; ४.१९–२२; ४.२३.१–७; ११; ४.२४; ४ २५; ४.२९; ४.३०.१–८; १२–२४; ४.३१; ४.३२.१–२२; ५.२९.१–८; ९^{२}; १०–१५; ५.३१.१–७; ८$^{१-२}$; १०–१३; ५.३३–३६; ५.४०.१–४; ६.१७–२०; ६.२१.१–८; १०; १२; ६.२२–२६; ६.२७.१–७; ६.२९–४४; ६.४५.१–३०; ६.४६; ६.४७.६–१९; २०^{४}; २१; ३१$^{३-४}$; ७.१८.१–२१; ७.१९–३२; ७.५५.२–८; ७.९७.१; ७.९८.१–६; ७.१०४.८; १६; १९–२२; २४; ८.१.१–२९; ८.२.१–४०; ८.३.१–२०; ८.४.१–१४; ८.६.१–४५; ८.१२–१७; ८.२१.१–१६; ८.२४.१–२७; ८.३२–३४; ८.३६; ८.३७; ८ ४५.३–४२; ८.४६.१–२०; २९–३१; ३३; ८.४९–५३; ८.५४.१–२; ५–८; ८.६१; ८.६२; ८.६३.१–११; ८.६४–६६; ८.६८.१–१३; ८.६९.१–१०; १३–१८; ८.७०; ८.७६–७८; ८.८०.१–९; ८.८१; ८.८२; ८.८८–९२; ८.९३.१–३३; ८.९५; ८.९६.१–१३; ८.९७–९९; ८.१००.१–९; १२; १०.८.७–९; १०.२२; १०.२३; १०.२४.१–३; १०.२७; १०.२८.१; ३–५; ७; ९; ११; १०.२९; १०.३३.२; ३; १०.३८; १०.४२–४४; १०.५४; १०.५५; १०.६०.५; १०.७३; १०.७४; १०.८९.१–४; ६–१६; १०.९९; १०.१०३.१–३; ५–११; १०.१०४; १०.१०५; १०.१११–११३; १०.११६; १०.१२०; १०.१२४.९; १०.१३१.१–३; ६; ७; १०.१३३; १०.१३४; १०.१३८; १०.१४४; १०.१४७; १० १४८; १०.१५२; १०.१५३; १०.१६०; १०.१६१; १०.१६७.१; २; ४; १०.१७१; १०.१७९; १०.१८०

इन्द्रः अग्निश्च[१] १.२१; १.१०८; १.१०९; १.१३९.९; ३.१२; ३.२५.४; ५.२७.६; ५.८६; ६.५९; ६.६०; ७.९३; ७.९४; ८.३८; ८.४०; ८.४५.१

इन्द्रः अदितिर्वामदेवश्च । दृश्यताम्–संवादः

इन्द्रः इन्द्राणी वृषाकपिश्च १०.८६

इन्द्रः इन्द्रासोमौ वा[२] ४.२८

इन्द्रः उशना वा[३] ५.२९.९^{१}; ५.३१.८^{४}

इन्द्रः उषाश्च[४] ४.३०.९–११

इन्द्रः ऋणञ्चयश्च ५.३०

इन्द्रः ऋतदेवो वा ४.२३.८–१०

इन्द्रः ऋतवश्च १.१५.१–५

(गतपृष्ठात्)

मित्रोऽर्यमा मरुतश्च, ८.६५.१० देवाः (इति भागुरिः), १०–१२ विश्वे देवाः (इति यास्कः), ८ १००.८ सुपर्णः, ९ वज्रः, १०.२७ १५ मरुतः, १६ वज्रः, १७$^{१-२}$ अग्निरिन्द्रश्च सोमश्च, १७$^{३-४}$ पर्जन्यावायू, १८ अग्निः, १९ सूर्यः, २०–२१ इन्द्रो वज्रश्च, २२ इन्द्रस्य धनुः, २३ पर्जन्योऽनिलो भास्करश्च, २३^{४} अनिलो भास्करश्च, २४ इन्द्रः सूर्यो वा, १०.४४.११$^{१-२}$ बृहस्पतिः, १०.५५.५ सूर्याचन्द्रमसौ, १०.६०.५ ऐक्ष्वाकोः स्तुतिः, १०.१२०.६ आप्त्या निपातभाजः, १०.१२४.९$^{१-२}$ सोमः, ९^{४} इन्द्रः, १०.१६१ इन्द्राग्नी (इति यास्कः), लिङ्गोक्तदेवतम् (इत्येके)–बृहद्दे.

१. १.१३९.९ अथवा ऋषिः ऋषीनात्मानं वा स्तौति । इन्द्राग्नी निपातभाजौ, ८.४५ इन्द्रः–बृहद्दे.

२. इन्द्रासोमौ–बृहद्दे.

३. ५.३१.८^{४} उशनाः–बृहद्दे.

४. ४.३० उषा मध्यमा च (शाकटायनः), ४.३०.२४ भगः पूषा अर्यमा च–बृहद्दे.

इन्द्रः ऋभवश्च[1] ३.६०.५-७; ८.९३.३४
इन्द्रः कपिञ्जलरूपी २.४२; २.४३
इन्द्रः कुत्सश्च ५.३१.९
इन्द्रः कुत्सो वा ५.३१.८[1]
इन्द्रः गावो वा ६.२८.२; ८[4]
इन्द्रः त्वष्टा वा २.३१.२; ३
इन्द्रः द्यावापृथिव्यौ वा १०.५९.१०[1]
इन्द्रः द्रुघणो वा[2] १०.१०२
इन्द्रः नभश्च २.३६.५
इन्द्रः पर्जन्यात्मा अग्निश्च। दृश्यताम्-त्वष्टा अग्निश्च
इन्द्रः पर्वतश्च[3] १.१३२.६[1]; ३.५३.१
इन्द्रः पूषा च ६.५७
इन्द्रः पूषा वा[4] ८.४.१५-१८
इन्द्रः बृहस्पतिश्च[5] ४.४९; ४.५०.१०; ११; ७.९७.१०; ७.९८.७; ८.९६.१५
इन्द्रः ब्रह्मणस्पतिः सोमश्च १.१८.४
इन्द्रः ब्रह्मणस्पतिश्च २.२४.१२; ७.९३.३; ९
इन्द्रः मधुश्च २.३६.१
इन्द्रः मरुतश्च १.६.५; ७
इन्द्रः मरुतो वा १०.१०३.१३
इन्द्रः लिङ्गोक्तदेवता वा १०.११७.३
इन्द्रः वरुणश्च १.१७; ३.६२.१-३; ४.४१; ४.४२.७-१०; ६.६८; ७.८२-८५; ८.५९
इन्द्रः वामदेवो वा[6] ४.२६.१-३
इन्द्रः वायुश्च १.२.४-६; १.२३.२; ३; २.४१.३; ४.४६.२-७; ४.४७.२-४; ७.९०.५-७; ७.९१.१; ४-७; ७.९२.२
इन्द्रः विश्वे देवा वा[7] १.१२१
इन्द्रः विष्णुश्च १.१५५.१-३; ६.६९; ७.९९.४-६
इन्द्रः श्येनो वा[8] ४.२७.५
इन्द्राणी इन्द्रश्च वृषाकपिश्च १०.८६
इन्द्राणी गुङ्गुः सिनीवाली राका सरस्वती वरुणानी च २.३२.८
इन्द्राणी वरुणानी अग्नायी च[9] १.२२.१२
इन्द्राग्नी ४.३२.२३-२४
इन्द्रासोमौ २.३०.६; ६.७२; १०.८९.५
इन्द्रासोमौ इन्द्रो वा ७.२८
इन्द्रासोमौ रक्षोहणौ ७.१०४.१-७; १५; २५
इन्द्रो मरुत्वान्[10] १.२३.७-९; १.१६५; १.१७१.३-७
इन्द्रो वैकुण्ठः १०.४७-५०
इळः १.१३.४; १.४२.४; १.१८८.३; २.३.३; ३.४.३; ५.५.३; ७.२.३; ९.५.३; १०.७०.३; १०.११०.३
इळा। दृश्यताम्-देव्यः तिस्रः
इषवः[11] ६.७५.११-१२; १५-१६
इषुधिः ६.७५.५

उ

उपनिषत्। दृश्यन्ताम्-भ्रूणसूर्याः, गर्भस्राविण्यु०, प्रस्वापिन्य०, रोगघ्न०, सपत्नीबाधनम्।
उपमश्रवा मित्रातिथिपुत्रः १०.३३.६-९
उपाध्यायस्तुतिः ३.२६.९
उर्वशी १०.९५.१; ३; ६; ८-१०; १२; १४; १७

---

१. ८.९३.३४ ऋभवः-बृहद्दे.
२. द्रुघण इन्द्रो वा (इति यास्कः), विश्वे देवाः (इति शौनकः)-बृहद्दे.
३. इन्द्रापर्वतौ-बृहद्दे.
४. ८.४.१५-१६ इन्द्रः, १७-१८ पूषा (इति गालवः)-बृहद्दे.
५. ७.९८.७ इन्द्रः, ८.९६.१३-१५ इन्द्रो मरुतो बृहस्पतिश्च। इन्द्रः (इति शौनकः), इन्द्राबृहस्पती (ऐ. ब्रा.)-बृहद्दे.
६. 'आद्याभिस्तिसृभिरिन्द्रमिवात्मानमृषिस्तुष्टावेन्द्रो वात्मानम्' इति सर्वानुक्रमसूत्रम्। अहमित्यात्मसंस्तावः-बृहद्दे.
७. इन्द्रः। स्वरसामस्तु विश्वे देवाः-बृहद्दे.
८. ४.२७.१-५ श्येनस्तुतिः-बृहद्दे.
९. देवपत्न्य इन्द्राणी वरुणानी अग्नायी च-बृहद्दे.
१०. १.१६५ मारुतेन्द्रस्तु संवादः। १; २; ४; ६; ८; १०-१५ मरुतः, ३; ५; ७; ९ इन्द्रः-बृहद्दे.
११. ६.७५.११ इषुः, १२ कवचः, १५[1] दिग्ध इषुः, १५[2] अयोमुखी, १५[3,4] वारुणमस्त्रम्, १६ धनुर्मुक्त इषुः-बृहद्दे.

उलूखलम् १.२८.५; ६
उलूखलमुसले १.२८.७; ८
उशनाः । दृश्यताम्–इन्द्र उशना वा
उषाः[1] १.३०.२०–२२; १.४८; १.४९; १.९२.१–१५; १.११३.१[१,२]; २–२०; १.१२३; १.१२४; ३.५५.१; ३.६१; ४.५१; ५.७९; ५.८०; ६.६४; ६.६५; ७.४१.७; ७.७५–८१; १०.१७२
उषाः अग्निरश्विनौ च १.४४.१; २
उषाः आदित्याश्च ८.४७.१४–१८
उषाः इन्द्रश्च ४.३०.९–११
उषाः रात्रिश्च १.११३.१[३,४]
उषाः सूर्यप्रभा वा[2] ८.१०१.१३
उषासानक्ता[3] १.१३.७; १.१४२.७; १.१८८.६; २.३.६; ३.४.६; ५.५.६; ७.२.६; ९.५.६; १०.७०.६; १०.११०.६

ऋ

ऋक्षाश्वमेधौ (दानस्तुतिः) ८.६८.१४–१९
ऋणंचयः इन्द्रश्च ५.३०
ऋतदेव इन्द्रो वा ४.२३.८–१०
ऋतवः १.१५; २.३६; २.३७
ऋतवः अग्निर्वा ३.२७.१
ऋतवः अश्विनौ च । दृश्यताम्–अश्विनौ ऋतवश्च
ऋतवः इन्द्रश्च । दृश्यताम्–इन्द्रः ऋतवश्च
ऋतवः त्वष्टा च । दृश्यताम्–त्वष्टा ऋतवश्च
ऋतवः द्रविणोदाश्च । दृश्यताम्–द्रविणोदाः ऋतवश्च
ऋतवः मरुतश्च । दृश्यताम्–मरुतः ऋतवश्च
ऋतवः मित्रावरुणौ च । दृश्यताम्–मित्रावरुणौ ऋतवश्च
ऋत्विजोऽग्निश्च ३.२९.५
ऋत्विजो विश्वे देवा वा ८.५८.१; १०.१०१
ऋभव इन्द्रश्च ३.६०.५–७; ८.९३.३४
ऋभवः[4] १.२०; १.११०; १.१११; १.१६१; ३.६०.१–४; ४.३३–३७; ७.४८.१–३; १०.१७६.१
ऋभवो विश्वे देवा वा ७.४८.४

ओ

ओषधयः १०.९७

औ

औषसः । दृश्यताम्–अग्निः अग्निरौषसो वा

क

कः[5] १.२४.१; १०.१२१
कपिञ्जलरूपी इन्द्रः २.४२; २.४३
कपोतोपहतौ प्रायश्चित्तम्[6] १०.१६५
कवच-सोम-वरुणाः ६.७५.१८
कशुश्चैद्यः (दानस्तुतिः) ८.५.३७[२]–३९
कानीतः । दृश्यताम्–पृथुश्रवाः
कालः संवत्सरात्मा १.१६४.४८
कुत्स इन्द्रश्च ५.३१.९
कुत्स इन्द्रो वा ५.३१.८[३]
कुरुङ्गः (दानस्तुतिः) ८.४.१९–२१
कुरुश्रवणस्त्रासदस्यवः (दानस्तुतिः) १०.३३.४; ५
कृषिः १०.३४
केशिनः (अग्निसूर्यवायवः) १०.१३६
कौरयाणः । दृश्यताम्–पाकस्थामा
क्षेत्रपतिः ४.५७.१–३

ग

गङ्गादिनद्यः ७.५०.४
गर्भसंस्रावे प्रायश्चित्तम्[7] १०.१६२
गर्भस्राविण्युपनिषत् १.१०१.१; ५.७८.५–९
गर्भार्थाशीः १०.१८४
गाव आपो वा । दृश्यताम्–आपः गावो वा
गाव इन्द्रो वा[8] ६.२८.२; ८[४]
गावः ६.२८.१; ३–७; ८[१–३]; १०.१६९

---

१. १.११३ रात्र्युषसौ, ७.४१.७ इष्टभ्य आशीर्वा, ७.७६.१ मध्यमः (अग्निः)–बृहद्दे.
२. उषाश्चन्द्रसूर्ययोः प्रभा वा–बृहद्दे.
३. १.१३.७ नक्तोषासा–बृहद्दे.
४. ३.६०.१–४ इन्द्रो निपाती–बृहद्दे.
५. १०.१२१ प्रजापतिः–बृहद्दे.
६. कपोतः–बृहद्दे.
७. स्रवतां गर्भाणामनुमन्त्रणम्। अग्नी रक्षोहा–बृहद्दे.
८. इन्द्रः–बृहद्दे.

---

1. १०.९४ ग्रावा–बृहद्दे.
2. १०.८५.१९[1-2] सूर्यः, १९[3-4] चन्द्रमाः–बृहद्दे.
3. ४.४२ इन्द्रावरुणौ–बृहद्दे, 'पळाद्या आत्मस्तवः' इति सर्वानुक्रमसूत्रम्।
4. प्राजापत्या दक्षिणा दक्षिणादातार इत्येके, ८–११ भोजाः–बृहद्दे.
5. ८.३१.१० आशीः, ११–१२ पूषा, १३ मित्रार्यमवरुणाः, १४ अग्निः, १५–१८ यज्वा–बृहद्दे.
6. ८.२४.२८–३० उषाः, ८.६८.१४ ऋतवः, १५–१९ ऋक्षाश्वमेधयोर्दानस्तुतिः, ८.७४.१३–१४ ऋषेरात्मस्तुतिः श्रुतर्वणः दानस्तुतिश्च, १५ परुष्णी–बृहद्दे.

१. १.२७.१३ विश्वे देवाः, ८.८०.१० विश्वे देवाः, १०.७२ विश्वे देवाः, २[१-२] बृहस्पतिः, १०.८५.१७ विश्वे देवाः, १०.९८.१–३ बृहस्पतिः, ४–७ देवाः, ८–१२ अग्निः–बृहद्दे.
२. १.१३.९ तिस्रो देव्यः–बृहद्दे.
३. इन्द्रः–बृहद्दे । द्यावापृथिव्यौ इन्द्रश्च–सायणभाष्यम् ।
४. हविर्धाने–बृहद्दे.
५ द्यावाभूमी पृश्निर्वा–बृहद्दे । सर्वानु (६.४८) टिप्पणी द्रष्टव्या ।
६. अन्नम्–बृहद्दे.
७. नराशंसः–बृहद्दे.
८. १०.५९.४[१-२] सोमः, ४[४] निर्ऋतिः–बृहद्दे.
९. १०.६३.१५ मरुतः–बृहद्दे.
१०. ८.१०१.१४[१-२] अग्निः, १४[३] सूर्यः, १४[४] मध्यमोऽग्निः (ऐ. आ.)–बृहद्दे.

पाकस्थामा कौरयाणः (दानस्तुतिः) ८.३.२१–२४
पार्थ्यः (पारशव्यः)। दृश्यताम्–तिरिन्दिरः
पावमान्यध्येतृस्तुतिः ९.६७.३१; ३२
पितरः १०.१५
पितरो लिङ्गोक्तदेवता वा १०.१४.७–९
पितृमेधः[1] १०.१८.७–१३
पितृमेधः प्रजापतिर्वा[2] १०.१८.१४
पुरीष्या अग्नयः ३.२२
पुरुमीळ्हो वैददश्विः ५.६१.९
पुरुषः १०.९०
पुरूरवा ऐळः १०.९५.२; ४; ५; ७; ११; १३; १५; १६; १८
पूषा[3] १.२३.१३–१५; १.४२; १.१३८; ३.६२.७–९; ६.४८.१६–१९; ६.५३–५६; ६.५८; १०.१७.३–६; १०.२६
पूषा सोमोऽदितिश्च २.४०.६[2]
पूषा इन्द्रश्च ६.५७
पूषा इन्द्रो वा ८.४.१५–१८
पूषा सोमश्च। दृश्यताम्–सोमः पूषा च
पूषा सोमो वा। दृश्यताम्–सोमः पवमानः
पृथिवी[4] १.२२.१५; ५.८४
पृथिवी द्यौः मित्रो वरुणोऽदितिः सिन्धुश्च, अथवाग्निः १.९४.१६[3–4]
पृथिव्यन्तरिक्षे[1] ७.१०४.२३[2]
पृथुश्रवाः कानीतः (दानस्तुतिः) ८.४६.२१–२४
पृश्निर्मरुतो द्यावाभूमी वा ६.४८.२२
पृश्निसूक्तम् (तृणपाणिकम्) ६.४८
पैजवनः। दृश्यताम्–सुदाः
पौलोमी। दृश्यताम्–शची
प्रचेतसौ। दृश्यताम्–होतारौ
प्रजापतिः। दृश्यताम्–हरिश्चन्द्रः
प्रजापतिः पितृमेधो वा १०.१८.१४
प्रतोदः[6] ६.७५.१३
प्रस्कण्वः (दानस्तुतिः) ८.५५; ८.५६.१–४
प्रस्तोकः साञ्जयः[7] (दानस्तुतिः) ६.४७.२२–२५
प्रस्थापिन्य उपनिषत् ७.५५.२–८
प्रायश्चित्तम्। दृश्येताम्–'गर्भसंस्रावो' 'कपोतोपहतौ'

ब

बर्हिः १.१३.५; १.१४२.५; १.१८८.४; २.३.४; ३.४.४; ५.५.४; ७.२.४; ९.५.४; १०.७०.४; १०.११०.४
बुध्न्योऽहिः ७.३४.१७
बृबुस्तक्षा ६.४५.३१–३३
बृहस्पतिः[8] १.१३९.१०; १.१९०; २.२३.२–४; ६–८; १०; १२–१६; १८; २.३०.९; ३.६२.४–६; ४.५०.१–९; ६.४७.२०[2]; ६.७३; ७.९७.३; ४–८; १०.६७; १०.६८; १०.१०३.४; १०.१८२
बृहस्पतिरिन्द्रश्च ४.४९; ४.५०.१०; ११; ७.९७.१०; ८.९६.१५
ब्रह्म अग्निर्वा ३.२९.७; ८
ब्रह्मणस्पतिः १.१८.१–३; १.४०; २.२३.१; ५; ९; ११; १७; १९; २.२४.१–११; १३–१६; २.२५; २.२६; १०.१५५.२; ३
ब्रह्मणस्पतिरिन्द्रः सोमश्च १.१८.४
ब्रह्मणस्पतिरिन्द्रश्च। दृश्यताम्–इन्द्रः ब्रह्मणस्पतिश्च
ब्रह्मणस्पतिर्दक्षिणा च १.१८.५
ब्रह्म देवाश्च ६.७५.१९

भ

भगः ७.४१.२–६
भगः सविता वा[9] १.२४.५; ७.३८.६[2]

---

१. १०.१८.७–९ मृत्युः, १०–१३ पृथिवी–बृहद्दे.
२. आशिषः–बृहद्दे.
३. १.२३.१३–१५ पूषा आघृणिः, ६.५५.२ [illegible], १०.१७.३[1–2] पूषा, ३[2] पूषा अग्निर्वा, ३[2] अग्निः–बृहद्दे.
४. ५.८४ पृथिवी [illegible]–बृहद्दे.
५. आत्मन आशीः–बृहद्दे.
६. कशा–बृहद्दे.
७. अभ्यावर्तिनः साञ्जयस्य च दानस्तुतिः–बृहद्दे.
८. ४.५०.७–९ पुरोधातुः कर्मशंसा, १०.६७.७[3–4] ब्रह्मणस्पतिः–बृहद्दे.
९. ७.३८.६[2] भगः–बृहद्दे.

---

१. १.१२६.६; ७ जायापत्योः संवादः–बृहद्दे.
२. १०.१२९ परमेष्ठी । भाववृत्तम्–बृहद्दे.
३. जीवावृत्तिः सुबन्धोर्मनसः स्तवो वा–बृहद्दे.
४. ३.२६.४–६ 'तृचौ वैश्वानरीयमारुतौ'–सर्वानु. षड्गुरुशिष्यमते द्वितीयतृचस्य मारुतोऽग्निर्देवता । ५.५६.८रोदसी,५.५७.१रुद्राः,५.८७ मरुतः । विष्णुर्निपातभाक्, ६.४८.११–१३ मरुतः, १४–१५मरुत आदित्या विश्वे देवा वा, ८.९६.१३–१५इन्द्रो मरुतः बृहस्पतिश्च । इन्द्रः (इति शौनकः), इन्द्राबृहस्पती (ऐ.ब्रा.)–बृहद्दे.
५. सप्तममन्त्रस्य तृतीयपाद इन्द्रामरुद्देवताकः–बृहद्दे.
६. ६.४८.११–१३ मरुतः, १४–१५ मरुत आदित्या विश्वे देवा वा–बृहद्दे.
७. सूर्यो मायाभेदो वा । १०.१७७.२ वाक् (इति शौनकः)–बृहद्दे.
८. १.१५२.६ अदितिरग्निर्वा । अदितिरेवाग्निरिति शौनकः, ७.६०.५ अर्यमा मित्रावरुणौ च, ८.२५.१०–२१ विश्वे देवाः, २२–२४ वरोर्दानस्तुतिः, ८.१०१.५[१–२] अर्यमा च–बृहद्दे.
९. मित्रावरुणौ रुद्रो विश्वे देवाश्च–बृहद्दे.

---

1. १०.१८३.१ पुत्रकामस्याशीः; २ पुत्रकामाया आशीः; ३ ऋषेरात्मस्तवः–बृहद्दे.
2. १०.१२४.५ वरुणः, ६ सोमः, ७–८ वरुणः–बृहद्दे.
3. १०.१४.१–५ यमो मध्यमः, १०.१३५ द्युस्थानो यमः–बृहद्दे.
4. विश्वे देवाः–बृहद्दे.
5. ६.४७.२६[1] भावयुक्तम्, ६.७५.८ आयुधागारम्–बृहद्दे.
6. राज्ञेऽभिषिक्तायानुमन्त्रणे–बृहद्दे.
7. २.३३.११ ऋषिर्मृगमस्तौत्, ७.५९.१२ त्र्यम्बकः–बृहद्दे.
8. ५.३.३ मरुतो रुद्रो विष्णुश्च–ओल्डेनबर्ग ऋ. २ पृ. ४७७.
9. दृश्यतां टिप्पणी 'भावयव्यः'
10. लव आत्मानं तुष्टाव–सर्वानु.
11. ६.७५.१० रणदेवताः, ६.७५.१७ युद्धादिः, १८ कवचस्य बध्यतः स्तुतिः, १९ युयुत्सुः, १९[4] आत्मन आशिषः–बृहद्दे.
12. १०.१४.७–९ प्रेताशिषः–बृहद्दे.

वरुणः इन्द्रश्च । दृश्यताम्–इन्द्रः वरुणश्च
वरुणः मित्रश्च । दृश्यताम्–मित्रावरुणौ
वरुणः मित्रोऽर्यमा च १.४१.१–३; ७–९
वरुणः सोमः कवचश्च ६.७५.१८
वरुणानी । दृश्यताम्–इन्द्राणी वरुणानी अग्नायी च
वर्म[१] ६.७५.१
वसिष्ठः[२] ७.३३.१०–१४; ७.१०४.१२[१] (वसिष्ठस्य आत्मन आशीः)
वसिष्ठपुत्राः[२] ७.३३.१–९
वसुक्रः १०.२८.२; ६; ८; १०; १२
वाक् १.१६४.४१[१]; १.१६४.४५; ८.१००.१०; ११
वाक् ससर्परी[३] ३.५३.१५; १६
वागाम्भृणी[४] १०.१२५
वाजिनः ७.३८.७; ८
वामदेव इन्द्रो वा । दृश्यताम्–इन्द्रः वामदेवो वा
वामदेवेन्द्रादितयः । दृश्यताम्–संवादः
वायुः १.२.१–३; १.२३.१; १.१३४; १.१३५.१–३; ९; २.४१.१; २; ४.४६.१; ४.४७.१; ४.४८; ७.९०.१–४; ७.९१.१; ३; ७.९२.१; ३–५; ८.२६.२०–२५; ८.४६.२५–२८; ३२; ८.१०१.९; १०; १०.१६८; १०.१८६
वाय्वग्निसूर्याः १.१६४.४४; १०.१३६
वायुरिन्द्रश्च । दृश्यताम्–इन्द्रः वायुश्च
वास्तोष्पतिः ७.५४; ७.५५.१
विभिन्दुः (दानस्तुतिः) ८.२.४१; ४२
विवाहमन्त्रा आशिषश्च[५] १०.८५.२०–२८
विश्वकर्मा १०.८१–८२
विश्वामित्रः ३.३३.४; ८–१०
विश्वामित्रोपाध्यायः ३.२६.९
विश्वामित्राऽग्निर्वा[६] ३.२६.७; ८
विश्वावसुर्देवगन्धर्वः[७] (आत्मानमस्तौत्) १०.१३९.४–६
विश्वे देवाः[८] १.३.७–९; १.१४; १.२३.१०–१२; १.८९; १.९०; १.१०५–१०७; १.१२२; १.१३९.१; ११; १.१६४.१–४१; १.१८६; २.२९; २.३१; २.४१.१३–१५; ३.२०.१–५; ३.५४–५७; ४.५५; ५.२६.९; ५.४१; ५.४२.१–१०; १२–१८; ५.४३–४५; ५.४६.१–६; ५.४७–५१; ६.२१.९; ११; ६.४९–५२; ७.३४.१–१५; १८–२५; ७.३५–३७; ७.३९; ७.४०; ७.४२; ७.४३; ७.५०.३; ८.१५.१०–१२; ८.२७–३०; ८.५४.३;

---

१. योद्धा वर्मी–बृहद्दे.
२. ७.३३ वसिष्ठागस्त्ययोः तनयैः सह इन्द्रेण संवादः–बृहद्दे.
३. वाक्–बृहद्दे.
४. वाक्–बृहद्दे। 'वागाम्भृणी तुष्टावात्मानम'–सर्वानु.
५. १०.८५.२० सूर्या, २१–२२ गन्धर्वो विश्वावसुः, २३ दंपती, २४–२८ वधूः–बृहद्दे.
६. 'द्व्यृच आत्मस्तुतिर्वा'–सर्वानु.
७. इन्द्रसूर्यौ निपातिनौ–बृहद्दे.
८. १.८९.१; २; ८; ९ देवाः, १.१३९.११ देवाः, ५.४१.१९ इळा, ५.४२.३ सविता (शौनकः), ७–९ बृहस्पतिः, १० मरुतः, १४ इळस्पतिः (शाकपूणिः), पर्जन्याग्नी (गालवः), पूषा (यास्कः), इन्द्रः (शौनकः), वैश्वानरः (भागुरिः), १५ मरुतः, १८ अश्विनौ, ५.४३.३ वायुः, ४ सोमः, ५ इन्द्रः, ६ अग्निः, ७ घर्मः, ८ अश्विनौ, ९ वायुः पूषा च, १०[१-२] अग्निः, १०[३-४] दिवौकसः, ११ वाङ्मध्यमा, १२ बृहस्पतिः, ५.४४.१ सोमो देवा इन्द्रः प्रजापतिर्वा, ४ वायुः, ८ आदित्याः, ५.५१.५ वायुः, ४; ६; ७ इन्द्रवायू, ६.५१.१–२ सूर्यः, ६.५२.१६ अग्नीपर्जन्यौ, ८.२५.१०–२१ विश्वे देवाः, ८.५४.३–४ बहुदैवतः प्रगाथः, ८.९९.११[१] इन्द्रोऽग्निर्विश्वे देवाश्च, ८.८३ देवाः, १०.३६.१२–१४ सविता (इत्येके), १४ सविता (शौनकयास्कगालवाः), १०.६२.७ अङ्गिरसां स्तुतिः, १०.६४.५ अदितिः, १०.६६.१४–१५ वाङ्मध्यमा मनुश्च, १०.९३.१४–१५ राज्ञां दानस्तुतिः, १०.११४ एकेषां मते देवाः; इन्द्रः; छन्दांसि; अग्निर्मध्यमश्च, १०.१५७ विश्वैर्देवैरादित्यैर्मरुद्भिश्च सहेन्द्रः–बृहद्दे.

---

१. विश्वे देवा:–बृहद्दे.
२. १०.६२.१–७ अङ्गिरसां स्तुति:–बृहद्दे.
३. १०.१०१ ऋत्विक्स्तुति:–बृहद्दे.
४. वृषाकपि:–बृहद्दे.
५. पौलोमी स्वान् गुणान् सपत्नीनां च शंसति–बृहद्दे.
६. ४.५७.८[1] कृषि:, ८[2] कृषिजीवा मनुष्या:, ८[3] पर्जन्य:, ८[4] धनम् । अथवा सर्वमिदं सूक्तं कृषिदेवताकम्–बृहद्दे.
७. भाववृत्तमौपनिषदं सूक्तम् । १–५ सपत्न्यपनोदिका:, ६ पतिसंवननी–बृहद्दे.
८. २.३०.८[1] माध्यमिका–बृहद्दे.

1. ५.८२.४ दुःस्वप्ननाशिनी, ७.३८.१[3-4]; ५[3] अहिः–बृहद्दे.
2. ७.३८.६[2] भगः–बृहद्दे.
3. सार्पराज्ञ्या आत्मस्तवः। सूर्यं इत्येके। वागिति मुद्गलशाकपूणिशाकटायनाः–बृहद्दे.
4. १०.६०.७ सुबन्धुजीवाह्वानम्, ८-१२ 'सुबन्धोर्यं जगुश्चास्य चेतसो धारणाय ते'–बृहद्दे.
5. १.५०.६ द्युभक्तिर्वरुणः, ४.४०.५ अग्निर्वायुः सूर्यश्च। सूर्यं इत्यतरेयके, ७.६६.१४-१६ तिस्रः सौर्यः आशाः, १०.३७.६ निपातिन्यो देवताः, ११-१२ विश्वे देवाः–बृहद्दे.
6. त्रयोऽग्नयः–बृहद्दे.
7. १०.८५.३२-३३ परिपन्थिनः, ३४ वधूवासः प्रतिगृह्णन्, ३५ आवर्तनिः, ३६ पत्याशिषः, ३७ संयोगाशिषः, ३८-४७ दंपतीभ्यामाशिषः–बृहद्दे.
8. १०.८५.६-१३ सूर्याये भाववृत्तम्, १४-१५ अश्विनौ, १६ सूर्यः–बृहद्दे.
9. ६.४७.१-५ सोमः। अथवा इन्द्रः प्रधानः सोमो निपातभाक्, १०.८५.१ सत्यगर्यर्तसोमैः सह सूर्या, २-४ सोमः, ५ चन्द्रमाः–बृहद्दे.
10. ९.६७.२९ अग्निः, ९.७३ अग्नी रक्षोहा, ९.८३ धर्मसंस्तवः, ९.८८.३[2] ऋभुः, ९.११२ इन्द्रः–बृहद्दे.

सोमः इन्द्रश्च २.३०.६; ४.२८; ६.७२; १०.८९.५

सोमः इन्द्रश्च (रक्षोहणौ) ७.१०४.१–७; १५; २५

सोमः इन्द्रश्च अथवेन्द्रः ४.२८

सोमः इन्द्रो बृहस्पतिश्च १.१८.४

सोमः निर्ऋतिश्च १०.५९.४

सोमः पवमानः पूषा वा[1] ९.६७.१०–१२

सोमः पूषा च[2] २.४०.१–६[1]

सोमः पूषाऽदितिश्च[2] २.४०.६[2]

सोमः रुद्रश्च ६.७४

सोमः वरुणः कवचश्च ६.७५.१८

सोमः हरिश्चन्द्रः प्रजापतिर्वा १.२८.९

सोमकः साहदेव्यः ४.१५.७; ८

सौचीकः अग्निः । द्रश्यताम्–अग्निः सौचीकः

स्वनयः (दानस्तुतिः) १.१२५

स्वस्त्ययनम् १०.१८५

स्वाहाकृतयः १.१३.१२; १.१४२.१२; १.१८८.११; २.३.११; ३.४.११; ५.५.११; ७.२.११; [illegible].५.११, १०.७०.११; १०.११०.११

ह

हरिस्तुतिः[3] [illegible]०.९६

हरिश्चन्द्रः [illegible]जापतिः अधिषवणचर्म वा[4] १.२८.९

हविर्[illegible]नम् १०.११

हवि[illegible] द्यावापृथिव्यौ वा २.४१.१९[1,2]; २०;

हविर्धाने वा द्यावापृथिव्यौ वाग्निर्वा २.४१.१९[3]

हविषो स्तुतिरग्निर्वा ८.७२

हस्तघ्नः[5] ६.७५.१४

होतारौ दैव्यौ प्रचेतसौ[6] १.१३.८; १.१४२.८; १.१८८.७; २.३.७; ३.४.७; ५.५.७; ७.२.७; ९.५.७; १०.७०.७; १०.११०.७

---

१. पूष्णा सह पवमानः–बृहदे.
२. २.४०.६ सोमापूषणो अदितिश्च–बृहदे.
३. इन्द्रः–बृहदे.
४. अधिषवणचर्म सोमो वा–बृहदे.
५. हस्तत्राणम्–बृहदे.
६. दैव्यौ होतारौ–बृहदे.

INDEX

अनुक्रमणिका

मुद्रक : क्वालिटी ऑफसेट, नवीन शाहदरा, दिल्ली-32